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# CALVINIST-CONTACT

## CHRISTIAN WEEKLY

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### Hall-Dennis Report

Seminar held on Saturday, June 13, 1970

"The truth shall make you free. So begins the Hall-Dennis Report on education."

"I believe the Hall-Dennis Report is contrary to the spirit and thrust of the Scriptures."

"I basically agree with the Hall-Dennis Report."

"In the Hall-Dennis Report we have projected for us a vision of a Messianic age."

These were some of the comments heard at a recent Hall-Dennis Report seminar held in Richmond Hill, Ontario, at St. Mary's Parish Hall. The purpose of the gathering was "to stimulate a Christian reaction to the Hall-Dennis philosophy of education." The ad hoc committee responsible for the bringing together of over 30 evangelicals of differing denominational backgrounds, (teachers in elementary and secondary schools, university professors, students and parents) consisted of two Anglican ministers: Rev. Mr. Harry Robinson and Rev. Wm. Cooper from Little Trinity Church in Toronto; Pastor Morris Cleland from Pape Avenue Baptist Church; Mr. Peter Dale and Mr. Gerald Vandezande of the CLAC. This, the committee hopes, is the beginning of continuing issue-orientated gatherings of evangelicals.

The panelists, Dr. James Olthuis of the Institute for Christian Studies, Dr. Barbara Corbett of the Ontario Institute for Studies in Education, Mr. Philip Cocks, head of English Department at George F. Henry Secondary School and Mr. Don Leggett of Ontario Bible College were asked to give their evaluation of "Living and Learning." East panelist made a half-hour presentation outlining their Christian understanding of the Hall-Dennis philosophy of education indicating their points of agreements and disagreement.

"The main trend of this report must be considered before dealing with the details. Details are always part of a framework. Our concern should be with the thrust of public school education. It is my belief that the Hall-Dennis Re-

port is contrary to the spirit and thrust of the Scriptures."

Dr. James Olthuis started on a positive note by indicating those things about the Report that the Christian must appreciate: aesthetically pleasing, technically excellent, appealing to the man-in-the-street, an honest attempt to put a world-view into a concrete educational program.

However, the Hall-Dennis Report is embraced by an overall child-centered approach, Dr. Olthuis said. The clearly stated philosophy of education is 'basically humanistic of the liberal variety. This is clearly indicated by the Reporters' confession of faith seen in their preface and throughout. They say, "The truth shall make you free." But the Hall-Dennis Report does not talk about truth but rather the 'search for truth.'

It is the search that makes you free. The Biblical phrase is extracted from John 8:32 and made into a cliché. A cliché, in that it is a full religious statement "hollowed out" of meaning: the original context being lost. Included in their confession of faith is also a paraphrase of Isaiah 35 and Psalm 145. They make use of such words as the message that must find its way into the minds and hearts of all Ontario children, the key to open all doors, the instrument to set men free.

Education for Hall-Dennis, said Dr. Olthuis, is self-fulfillment (H.D. 173). It is not training or preparation for service of Jesus Christ our Saviour, but rather education is salvation itself. The school has become the church, the teachers are the priests and science (i.e. methodology) is the god (H.D. 121).

The Hall-Dennis Report recognizes a tension between individual

"freedom" and societal responsibility. However, this tension is not regarded as a problem but a challenge (H.D. 21). Each individual must have "freedom" to develop as he sees fit but he must also be part of society, therefore, it is the task of education to provide the bonds and common grounds between men. Where conflict remains Hall-Dennis sides with the individual. It says, we must ask the individual only to exercise responsibility when it is demonstrably right and for the good of all. The question is: what is essentially good and what norms help us to determine the good? Dr. Olthuis believes Hall-Dennis becomes a lowest common denominator education with the school taking on the characteristics of our "donut society." Brotherhood, compassion, love and respect, remain words empty of meaning: without a center.

Dr. Olthuis concluded with these statements:

"Jesus Christ is Someone. He is the Truth. He does exist."

"There is a crisis in education today. Where are the Christians?"

"Whoso shall offend one of these little ones which believe in Me, it

were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea (Matthew 18:5-7).

He left us with this question, "Are we guilty of leading astray these little ones by our support of the Hall-Dennis philosophy of education?"

Dr. Barbara Corbett of the Ontario Institute for Christian Studies began her paper by saying, "Basically I agree with Hall-Dennis. Education is growth through experience. This is a profoundly Christian statement."

She outlined for us some of the aims of the Hall-Dennis Report: Development of the whole child, physically, mentally, socially and spiritually (mentioned twice in Hall-Dennis); search for truth, help young persons adapt to change. Dr. Corbett indicated her agreement with Hall-Dennis when it said that commitment, involvement and freedom must be experiential for the child. Furthermore, she felt the attitude of the Hall-Dennis Report to the child is one with which Christians must agree, i.e. respect for individuality, dignity and nobility of man.

Dr. Corbett finds herself in agreement with the learning method of the Hall-Dennis Report. She believes that the child learns best from experience. Therefore, she insisted on a separation of method and content: "The method of the Hall-Dennis Report is Christian... the content is not." The method of Hall-Dennis she sees as coming from Froebel (1782-1852), the man responsible for developing the concept of the kindergarten. Froebel was a Christian man and his methods of educating were based on the purpose that he saw as primary: a right relationship with God, with one's fellow man and the creation. John Dewey, evidently, abstracted the methods of Friedrich Froebel but rejected his content.

Hall-Dennis says that freedom to explore must be given to the student in an education focused on the process of learning and child development as opposed to mastery of content. Dr. Corbett felt that the two aims mastery of content and child development should be complementary as opposed to the Hall-Dennis Report and its sole emphasis on self-fulfillment. However, she said, the child should be free to find the problem and

### Vacation CC

Due to holidays the issues of Calvinist-Contact of July 23 and 30 will not be published.

Our next issue will be mailed on July 31st.

solve it and be allowed to discover his own purpose.

Her main criticism of the Hall-Dennis curriculum was its inadequacy. She believes that Froebel's curriculum was broader and more visionary. Man's relationship with God and his fellow man was basic to his curriculum. "The Hall-Dennis curriculum is earthbound because Christianity is not part of it. Christianity should be part of the public school curriculum and yet there should not be any indoctrination."

After a break for lunch Mr. Don Leggett took the floor.

"An educational philosophy is implicit in Hall-Dennis," he said.

"This report must be considered as a whole, so says Hall-Dennis." (H.D. 175).

Education for Hall-Dennis has a Messianic character, Mr. Leggett pointed out. They say that education is a key to open all doors, a means to truth. They have a vision of a Messianic age.

Mr. Leggett accused the Hall-Dennis Reporters of using the word "truth" emotively. He claims that it was purposely never defined because Hall-Dennis regards objective truth as devious. Therefore, it is not truth that is being sought but rather "truth seeking" and "truth seekers".

All education reflects a religious commitment; there can be no neutrality in education, as far as Mr. Leggett is concerned. In the Hall-Dennis report, we have a religion of ethical culture, a humanism with man autonomous: "This is the religion of democracy!"

Mr. Leggett went on to say that the Lord requires of us heart, soul, mind and strength. There is to be no worshipping of any side of life or any aspect of the created order. All of life is to be offered to Christ. The Bible says that we are to eat and drink to the glory of God. Surely we must also learn to the glory of God. Psalm 8 indicates the task that was given to mankind in the beginning: he was to develop his understanding of the creation under the Word of God which is normative for this task.

Mr. Leggett asked the questions: Where does God go during the week? Can we simply make God's truth one subject among many? Does the spirit of Hall-Dennis and the hymn 'This is my Father's World' mix?

Albert North Whitehead has said that education is inescapably religious. The Hall-Dennis Report, however, says that it is again all indoctrination, but they do admit that value learning must take place in the school. For Mr. Leggett, this is simply indoctrination concealed. Values depend upon a world-and-life view so then what we will have in the school is the subtle indoctrination of a world-and-life view which is anti-Christian. Mr. Leggett said it would

(Continued on page 2)

### HONORARY DEGREES BEING GRANTED

Each year as a part of the Commencement exercises, Gordon College of Wenham, Mass. awards two honorary degrees; one to a distinguished member of the academic community and the other to someone who deserves recognition for contributions made in areas other than academics.

Dr. Herman Dooyeweerd, Professor Emeritus of the Free University of Amsterdam, the Netherlands, will be awarded the Litt.D. Dr. Dooyeweerd, a world-renown philosopher, accepted in 1926, at the age of 31, the Chair of Legal Philosophy, Systematic Jurisprudence, and Early Dutch Law at the Free University, where he served with distinction until his retirement in 1965. During this tenure he began his trilogy, *A New Critique of Theoretical Thought*, as well as numerous other shorter works, founded with

his brother-in-law, the distinguished classics scholar D. H. Th. Volleghoven, a philosophic society dedicated to the out-working of a distinctly Christian, biblically directed philosophy, edited an international philosophic journal as an organ of this effort, *Philosophica Reformata*, and has lectured at universities and colleges in Europe, North America, and South Africa.

This will be the first honorary degree conferred on Dr. Dooyeweerd by an American educational institution. He will be traveling from the Netherlands to receive this international recognition.

"Gordon College recognizes Herman Dooyeweerd as a Christian philosopher who has consistently borne witness to the renewing power of the Gospel in all sectors of human life and culture." (part of citation).

### 1970: Canada - Thank You - Year

From Mr. F. R. Van Der Velde, Assistant to the Exhibit Space Manager, Canadian National Exhibition, we received the following letter:

"In conjunction with the celebrations of the 25th Anniversary of the Liberation of the Netherlands, the Canadian National Exhibition Association is having Her Royal Highness Princess Margriet of the Netherlands and her husband officially open the 82nd Canadian National Exhibition on Friday, August 21st, 1970. As part of the 1970 Opening Ceremonies, it is our intention to include Regiments which were directly involved in the Liberation of the Netherlands.

It occurred to me that it would be a wonderful opportunity for the Dutch nationals living in Canada and, especially those close to the Toronto area, to have children from age 7 to 14 participating in the Opening Ceremony in front of the Band Shell. It seems to me that a 500 voice choir, provided from approximately 10 of our

Christian Schools within the immediate area, which means an average of 50 children from each school, would make a marvellous contribution to the Opening Ceremony by forming a choir to sing the National Anthem — O Canada, God Save the Queen and Wilhelmus.

If you agree with this being a worthwhile project, we will provide copies of the music for the teachers and mimeographed copies of the words for the children. Naturally, there will be free admission to the park for your school buses and for the students and we will also supply each member of the choir with a special engraved badge on a bright orange ribbon. Also, there will be another surprise for each child as they enter the park on the actual day. (This surprise to be announced later.)

On early Friday morning of Opening Day, there will be a final rehearsal to be conducted by Lt. Col. C. O. Hunt, Manager of the Music Department here at the Canadian National Exhibition. Lt.

Col. Hunt will also conduct the choir at the actual Opening Day Ceremony. If time allows, Lt. Col. Hunt and myself will probably be visiting each school to hear each particular choir.

It would be appreciated if you could reply within the next 10 days in order that we can proceed with arrangements.

F. R. Van Der Velde,

We have answered him that we would gladly cooperate. It would give an opportunity to make our presence as Christian schools in Ontario known and at the same time be a marvellous educational experience for the students involved. The 13 schools mentioned above have been asked to cooperate and nine schools have already decided to participate. We expect an answer from the other schools soon, so that we can organize this properly together with Mr. Van Der Velde and the Canadian National Exhibition officials.

A. Hengstman.

From: Memo Ontario Alliance of Christian Schools.



BEFORE AND AFTER—General view of Yungay (upper), population 20,000 and situated in the Andes Mountains in Peru, is shown (lower) after it was destroyed by a mudslide following that disastrous earthquake. Most of the town's residents perished in the catastrophe.



## Hall-Dennis Report

(Continued from page 1)

make the whole matter much simpler if everyone would simply admit their presuppositions.

The view of man that we find in the Hall-Dennis Report, Mr. Leggett said, is revealed clearly in the pictures. The pictures reflect a belief in the 'innocent child motif.' The child is considered morally innocent, passive and neutral. The child will develop naturally to the full flowering of his personality if allowed to. The environment is "sinful". It is the responsibility of society and the state, therefore, to right the wrongs and remove the restraints on the child.

Mr. Phil Cocks felt it was unrealistic for Christians to expect a Christian document to be produced by the government of a pluralistic society. Mr. Cocks said that he was not committed totally to the Hall-Dennis Report but was appreciative of the fact that the Hall-Dennis Report attempted to speak to this society which is a "bewildering complex affair." "It comes closest to being a Christian document than anything previously produced," he said.

Mr. Phil Cocks said that he believed the role of the Christian in society is to be one of (individual) infiltrators. He was opposed to any state organized religion: "The structuring of Christianity is always wrong." He expressed his disagreement with any type of parochial education because it was of necessity coercive.

He said Christians react to the Hall-Dennis Report because of their conservative tendencies: Christians tend to support present authority structures and have a great respect for facts as indicated in their love for the creeds. Present Christian education is pathetic in that it gives the impression we "learn by sitting."

For Mr. Cocks Hall-Dennis is 'Christian' in that it stresses "obedience to the spirit of the law." It moves students to a higher form of law-observing in that it encourages willing self-discipline and internal decision-making on the part of the individual. Granted, Mr. Cocks said, Hall-Dennis denies original sin and tends towards a Rousseauist view of the child but, he assured us, we can be sure that this will be revised.

The learning process in Mr. Cocks' opinion, must allow complete freedom for the pupil to discover, think and decide for himself. We must oppose indoctrination in any form. Facts, for the Hall-Dennis reporters, are more open to genuine enquiry. Christians, therefore, must not interfere as much in the educating process and get away from a protectionist view of the truth. The experiential element in education is the vital element. "Doctrine without experience is dead."

In a pluralistic society, Mr. Cocks said, the individual must have the freedom to choose his object of commitment. Thus he must see the alternatives; the presentation of just one view is coercive. "Honest enquiry brings us to the truth," he said. "Jesus Christ must be an object of enquiry in an educational system which seeks the truth."

In the discussion that followed, it became clear that there was a division among those gathered

centering on the nature of knowledge. Mr. Phil Cocks was asked about his expression "honest inquiry". Both he and Dr. Corbett had stressed quite strongly the idea that experience was the source of knowledge and that experience was determinative. They were asked to explain what they understood to be the place and function of the Word of God in life. In their explanations they indicated that they understood the Word of God to be something that is added, brought in and integrated into experience. Others expressed their belief that we must have an integral understanding of life as Christians.

Dr. Corbett was questioned on the possibility of separating content from method. She once again explained why she felt that this is possible because of the obvious borrowing that has taken place on the part of Dewey and Hall-Dennis from Froebel. She wanted it understood that she was following Froebel and not Hall-Dennis. Many, however, felt that method and content in Hall-Dennis were of one piece and that the methods could not be abstracted cleanly since they were integral to the world-and-life-view of the Hall-Dennis Report.

The Hall-Dennis Report's use of the word "freedom" adopted by Mr. Phil Cocks and Dr. Barbara Corbett was questioned. They were asked to give their understanding of the Biblical norms that come in to play in the structuring of the teacher-pupil relationship: i.e. how Christians are to determine the proper balance of authority and freedom. Dr. James Olthuis said the Scriptures state that freedom is only found in Christ; that it is only in obedience to His Word that man experiences freedom in the creation.

A good spirit was maintained throughout the discussion even though many basic concepts held by participants were being challenged. Many expressed their desire for further such meetings.

Wm. Peter Dale.

## Church Announcements

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## CALVINIST-CONTACT CHRISTIAN WEEKLY

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## THE WORLD AROUND US

# SOUTH KOREA

The political climate in North Korea may not have been pleasant since the end of World War II, but the record of South Korean politics has also been less than ideal. The Republic of Korea (ROK) was formally proclaimed in August 1948 after UN supervised elections had taken place. The institutional apparatus was patterned after the American and British model of democracy, but the ROK government soon deteriorated into an autocratic system. The first President, Syngman Rhee, consistently made a mockery of democracy by stifling dissent and by persecuting and sometimes exterminating his political opponents. His most notorious acts were the passage of two constitutional amendments in 1952 and 1954 — through the tactics of intimidation, coercion, and fraud (both were designed to perpetuate his one-man rule) and the wholesale rigging of elections in 1960. The latter finally touched off the long suppressed dissent. Led for the most parts by students, nationwide protest demonstrations erupted and resulted in ending Rhee's 12-year term.

This did bring political freedom, but not political stability. For over a year the country was governed first by Acting President Huh Chung and then by Premier John M. Chang. There was freedom of speech, assembly and demonstration; there were free elections, and at first there was freedom from fear. But as so often happens in a country where freedom is reinstated after having been suppressed for a long time, everything degenerated into licence. This undermined the efficacy of government; the Chang regime was plagued by factionalism, ineffective leadership and mounting economic problems. In May 1961, a military coup d'etat toppled the regime, ushering in an era of military reform.

In 1963 civilian rule was normally restored when elections for the office of President and for the National Assembly were held. In fact, however, the people who got in were the old military leaders who had changed their uniforms for civilian suits. General Park Chung Hee, head of the military junta, narrowly won the Presidency, while the Democratic-Republican Party (D.R.P.), the newly organized political arm of the coup leaders, won 110 seats out of the 175 in the Assembly.

In May 1967 President Park won his second term by polling 51.4 per cent of the vote cast, and the Assembly elections, held one month later, saw the ruling D.R.P. win 130 seats. But the elections were marred by widespread irregularities, and under the vigorous protests of the opposition New Democratic Party and students, the D.R.P. refused to seat seven of its own elected members in the Assembly and expelled many persons from the party on charges of improper conduct. This did not mean, however, that the D.R.P. all of a sudden turned over a new slate. The President and the party are determined to stay in power. The outcome of this was the most bitterly fought political battle in South Korea's history. The issue was a proposed constitutional amendment that would allow President Park to run for a third term in 1971. Park won the battle (fought last year), but the question broke up the D.R.P., and once the issue was decided many of the top men who had fought for the amendment were dismissed from office and new, lesser known people, installed in their place.

The opposition charges of bribery and unfair practices thus seem to have substantial grounds. But the opposition is also split by factionalism and the repressive tactics of the ruling power elite have

created a tyranny of the majority in South Korea. And until such time as President Park initiates and implements effective measures to liberalize his regime and nurture responsible political dissent, a competitive party system is likely to remain more a rhetoric than a reality in South Korea.

This is not to say that President Park is a cruel dictator who only stays in control to gratify his own desire for power. Park has attempted to make an industrially healthy nation out of South Korea and considering the long way the country had to go two decades ago, he has done a fair job. A second five year plan was initiated in 1967 and is still in progress. It has produced an annual growth rate in real G.N.P. for the last three years of 8.4 per cent in 1967, 13.1 per cent in 1968 and 15.5 per cent in 1969. The total value of exports has increased from \$32.8 million in 1960 to about \$700 million in 1969. The export target for 1970 has been confidentially placed at \$1 billion.

There are a number of factors contributing to this economic upsurge, not the least of which is the growing sense of confidence on the part of the Korean people. They are also becoming more expertise in their work and their business undertakings while machinery and refined statistical procedures make for a more modern business nation. The participation in the Vietnam War has also aided the economy. Not only does the country provide numerous goods for the Korean troops serving in Vietnam, but many of the Korean soldiers send home money to their relatives, thus increasing the amount of dollars entering the country. Foreign loans and investment has also greatly aided the country, while the cumulative effect of the United States economic aid which amounted to more than \$3.6 billion in the period 1945-1968 has been a great boost for the country.

All this is not to say that there are no problems in the nation. There is a steadily growing trade deficit. There is also too much reliance on foreign loans, a significant proportion of which are diverted from capital investment to non-productive channels (the high interest rates, both official and unofficial, encourage the latter practice). The excessive reliance of export industries on imported raw materials and the mismanagement of funds due to corruption that has permeated all levels of government are also factors which prevent the country from developing as well as it could. But the development to date is such that the people do not look to North Korea as the example of how a country could and should develop. So Kim Il-sung's attempt to show that the communist method is far superior to that of the capitalist is not bearing fruit. The South is developing as well as the North, although at a slightly lesser scale.

The question of reunification is always present, of course. Although certain people in the south may not like the government now in Seoul, the people are even more against communism than against their present government. There is thus no fear that an internal communist coup will overthrow the government with the desire to bring about unification. Nor will the North ever agree to free elections. Since the South has twice the number of inhabitants, there is no hope at all in a united Korea for a communist regime that would be elected by the majority of votes. And so the stalemate continues and both sides try to outdo the other, both depending very heavily on their respective protectors and benefactors to maintain their existence.

J. J. Bout.

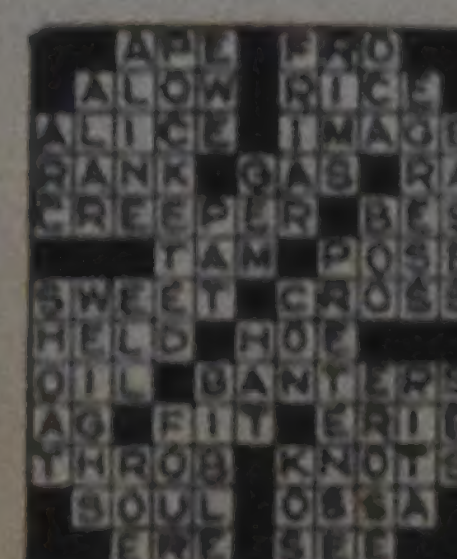
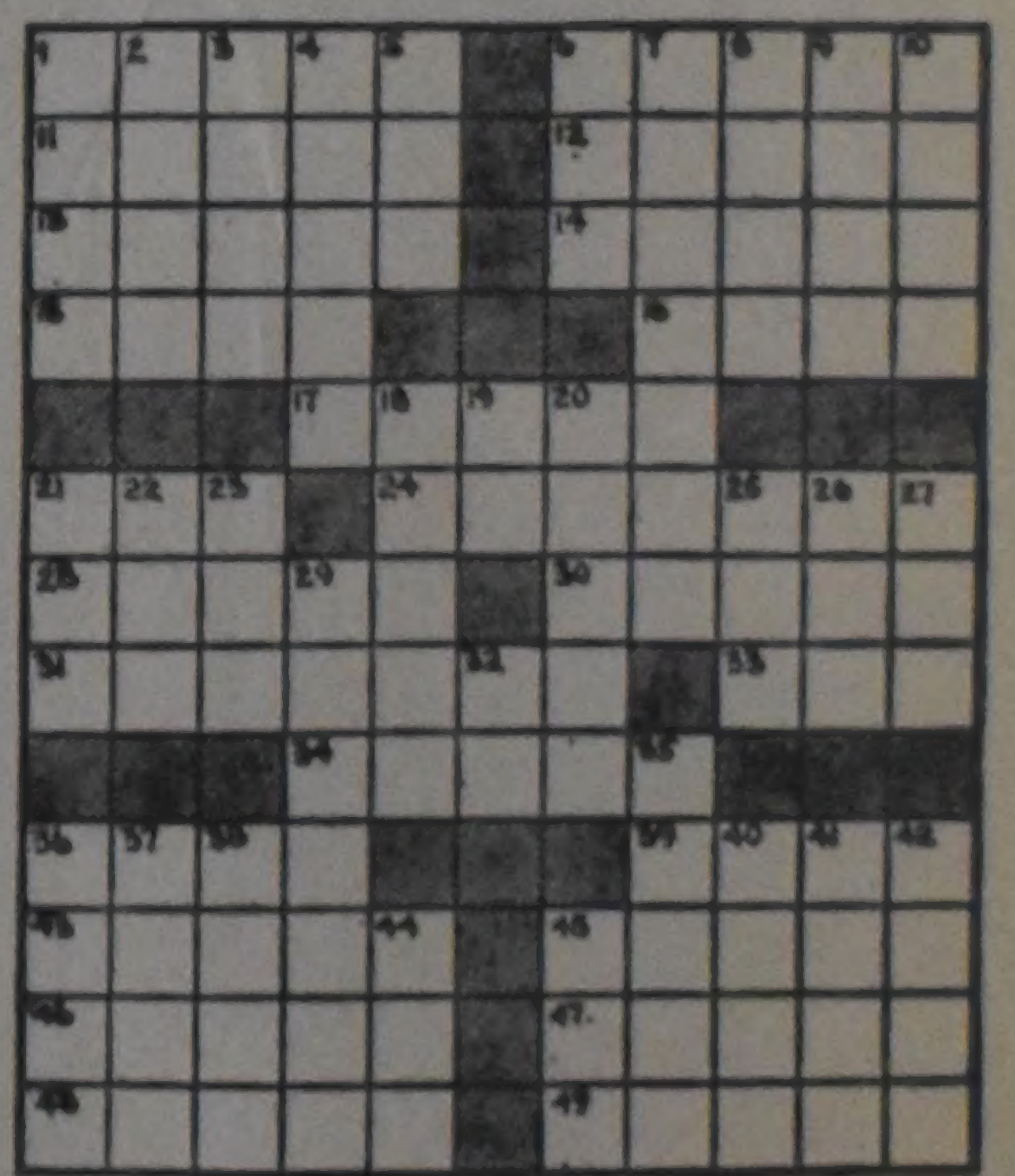
## CROSSWORD PUZZLE

### ACROSS

1. Rasp
6. Acknowledged
11. Reject
12. Lariat
13. Relieved
14. Prettier (abbr.)
15. Bird
16. Forces down
17. Drawing room
21. — man out
24. Sets out
28. Pantry stock
30. English author
31. Slenderness
33. Lever
34. Efface
36. — payment
39. Dip out
43. African antelope
45. Monastery
46. Pacify
47. — plexus
48. Untrue
49. Scandinavian

### DOWN

2. Article
10. Seamen (abbr.)
18. Chief
19. Norse gods
20. Army award (abbr.)
21. Frequent (poet.)
22. Name in legal action
23. — Juan
25. Split
26. Measure (abbr.)
27. Pan
29. Spanish chaperones
32. Metallic element (sym.)
35. Kind of macaroni
36. Without hearing
37. Bulging jar
38. Berlin landmark
40. Dextrous
41. — Sen
42. Australian lake
44. Tint
46. Beast of burden



**SOLUTION**  
to previous  
Crossword Puzzle



## LIGHT

There were ten of them. Together those girls had started out to the wedding. They all wanted to surprise the bridegroom with their presence. All ten of them.

They had one goal in mind and that bound them together. They all had their membership-papers of their consistory in their purses, so to speak. They walked together. They rested together. Finally they fell asleep together.

There is nothing wrong with getting tired after you have walked a long distance. And that they slept did not diminish their desire to meet the bridegroom. That was their purpose and for that purpose they had to rest also.

In that story of the ten girls we find ourselves. Aren't we all preparing to meet the bridegroom either in church or in the family, in school or in the christian organization? Which other purpose does our christian life have? We are on the go to meet the Bridegroom. We don't know when that meeting will take place. Those ten girls did not know that either. In the midst of their sleep they were called: "the bridegroom is coming!" We do not know either whether He will come, tomorrow, or next week, or a hundred years from now. The only thing we know is THAT He comes, not when.

When the moment for the girls had arrived, it appeared that five of them did not have oil. They had to go back. Even though they did not have any other goal in mind but to meet the bridegroom, they had to go back. They had to part from the others, in spite of the fact that they had the membership-papers of their consistory in their purses. Probably they had thought that that membership-paper was their admission to the wedding. But for that wedding you don't need a paper, but light. You need light to meet the Bridegroom and to find the wedding room. And because those girls lacked the light, they did not enter the wedding room. Is it not tragic?

Then you keep on thinking. We don't know whether those girls had discussed the way they should go. We do. We often talk about which road to take. Some say that you have to think hard. You have to master theology to find the wedding room. Others say that you have to be filled with the Spirit in order to meet the Bridegroom. We can discuss those things so fiercely, that we forget sometimes that we are on the way to meet the Bridegroom.

We do not ask each other very often whether we have sufficient oil. Whether we have light. Light at which others can warm themselves and which enables us to find the right way.

Of course, this does not mean that the road is not important. We can miss the wedding room by taking the wrong road. However, all the ten girls were on the right road alright, and yet five of them missed the bridegroom. One can be on the right way to meet the Bridegroom, and yet miss Him. That is tragic, also!

Five girls found the bridegroom and entered the wedding room — the favored ones. Five girls missed the bridegroom because they had no light. They have knocked on the door, they have hammered on the door, but they remained outside. Forever.

How is my oil?

Do I have enough so that others find warmth and so that I can clearly see the way?

D.F.

## Evangelism in Argentina

La Plata, the capital of the most populous province of Argentina, is a growing city with many possibilities for evangelism. The present population is about 425,000, but with an estimated growth of about 50,000 per year, it will have two million people by the end of this century. We only live a few blocks from the center of the city. All around us new high-rise apartment buildings are under construction. Just a few weeks ago only half a block from our home a central bus terminal was opened through which, when all bus companies have made their transfer, will pass an average of 60,000 persons per day. What an opportunity to reach many of them with Christian literature!

Although there are about 12 small evangelical churches in La Plata, most of the new neighborhoods on the outskirts of the city don't have any evangelical witness. Our chapel, a rented hall, is located in one of these neighborhoods. It is usually crowded when we show a film, but attendance on Sunday is still small. We are happy, however, that soon about 10 people will make public profession of their faith. Among the ones who will join our church is a very poor 72-year-old retired pastor, José Anton, who lives in a little cabin without inside plumbing. Although he has a heart condition, he is still an able preacher and an eager witness for Christ. It was by means of a letter in which he expressed his appreciation for our radio program "La Hora de La Reforma" that we came into contact with him and the small Bible study group he had formed.

Our chapel and our new bookstore, although 30 blocks apart, are located on the same street, Calle 44, one of the main thoroughfares of the city. The bookstore is almost in the heart of La Plata and on street level, with a bus stop

right in front of it. We sell an average of about 50 books and Bibles per week, but many people come in to pick up the free material that we have available, like gospel portions, family altars, etc. We have a bulletin board in the window on which we put a different text or question every day to make those who pass by or who are waiting for the bus think of the fact that man does not live by bread alone.

We have begun with the distribution of gospel portions and information about our chapel and "La Hora de La Reforma", offering Bible correspondence courses to those who are interested. Most of this work, however, will have to wait until we come back from furlough. It would be our ideal to reach every home in La Plata with literature. We have found that literature is also a good means to reach students. This year, however, there has been little time for student work, as, due to the furlough of Rev. De Vries and Dr. Rooy during the first half of 1970, I also have been taking care of the chapel in Chascomús, 60 miles from La Plata, and teaching a course in Dogmatics and Ancient Church History to 4 young people who are preparing themselves for evangelistic work. Both missionaries will help out with the work in La Plata during our furlough. Although I am quite busy, I don't have to do the work alone since I have the competent help of two national workers, a lady who graduated from a Lutheran Seminary and who attends in the bookstore, and a student in mathematics who takes care of most of the correspondence of La Hora de La Reforma and Radio 316. We often receive more than 50 letters per week from all over Latin America, including Cuba.

Rev. Arnold Rumph.

## THE COUNCIL OF THE CHRISTIAN REFORMED CHURCHES IN CANADA

The first meeting of this Council was held in Winnipeg, November 1968. The second meeting in Toronto, April 1970.

Delegates of ten classes in Canada came together for a few days to study the different items (10) of the agenda, and to make some decisions.

Mr. H. Kuntz, the chairman of the Rehoboth Christian Reformed Church of Toronto, the convening church, welcomed the delegates and addressed Council with reference to Zechariah 8, and charged the officebearers with words taken from Acts 20.

After the election of the "Moderamen" — Rev. J. G. Klomps of Brockville, president, Rev. A. G. VanEek of Calgary (now Winnipeg), vice-president, Mr. Jan VanderWoerd of Burlington, clerk — the Program Committee started to divide the work among five advisory-committees, and to appoint the members of these committees.

Council dealt immediately with the report of the Committee on a "Magazine for our Canadian Churches", since Prof. Dr. L. R. DeKoster, the editor-elect of The Banner, was only able to be with Council that evening.

The recommendation of the report was to refrain from issuing our own Canadian Church Paper.

Prof. DeKoster addressed Council, on "The Role of The Banner in the Christian Reformed Church", and discussed policies that might lead to improvement of The Banner.

He presented the following objectives for the denominational paper:

## A. Harmony.

1. The blending together of all active forces in our Church through an open discussion, frank expression, and beckoning vision.

2. The vision of a truly Reformed and reforming church, sus-

tained by the Spirit, instructed and inspired by the Bible, impelled by conscience, and drawn by the Lordship of Christ over all of life.

B. The centrality of the Bible — preached.

C. The imperative of worship — as service.

D. The role of the diaconate as corporate obedience.

Dr. DeKoster also discussed some specific changes planned for the various departments of The Banner.

After this informative address and answers to many questions the following amended recommendation was adopted:

"That Council do not seek to initiate a Canadian church paper at present."

This was enough for the first session of Council 1970, which started at 8.00 p.m. on April 28, and was closed around 12.00 p.m.

The second session lasted from 9.00 a.m. - 10.00 p.m. on Wednesday, April 29, and the first one who spoke to us was also an American brother, Mr. Jack W. Stoepker, the administrator of the new Pension Fund of the Christian Reformed Church. He explained the new set-up of the Pension Fund, and supplied all classes with copies of his report to be given to the churches. To his report was attached a historical summary breakdown of each church and the classical payment schedule to the Pension Fund. In addition to his report he presented the following observations:

1. The trend of classical treasurers withholding funds for a period of time.
2. Full 100% quota paying churches range from 20% in 4 classes to 60% in 1 classis.
3. Shortages are consistent within congregations, indicating a pre-calculated shortage.
4. Twelve churches were over \$1,000 short, and 36 over \$500 short — over \$36,000 short from Canada in 1969.

(Continued on page 4)

## MAKING A GAME OF MARRIAGE

by Rev. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain.

A young lady asked me to officiate at her wedding. She was eighteen years of age and she said she was very much in love with her future husband. When she came to see me and to talk about this, because I do insist on seeing the couples who I marry, in a very hesitating way she began to tell about this young man. He had been married before and, of course, his first wife didn't understand him. He was considerably older than she was. He also drinks a bit too much, but naturally he is lonely now and when he gets married he would stop that. He can't hold down a job very well, but he was a dropout out of highschool and you know how people discriminate against those who haven't a highschool education. He is of a different faith, but they have decided that this wouldn't be any problem between the two of them. Her parents do not approve of this kind of wedding and they told her that they did not want to come to the wedding, but a brother-in-law and his wife would be there to be the witnesses.

Does this sound familiar to you? I know it does to every pastor, and it sounds familiar to a good many parents. Because here is a young lady who is rebelling. She wants to get away from home. Marriage looks good to her. She may be pregnant, but she isn't quite sure. We find this kind of thing in an ever increasing way, even within the church among Christian young people. Fine looking young men and young women pick partners for life, or at least they say that they have picked these partners for life, but actually they are only making a game out of marriage.

If a person marries out of a sense of rebellion against their parents they are starting off on a very, very poor basis. This is about the poorest excuse to find for getting married. If we only do this because we have negative feeling against our parents, against the restraints of home, and then we find someone to whom we can cling who most likely has the same kind of feelings towards his own parents, or who is the kind of person the parents definitely do not approve of, you find that they start marriage on such a terribly poor basis. And the fact is that many of these marriage become very unhappy ones and they become marriages which often end in divorce or in separation. We need higher goals for marriage, than just the fact that we want to get away from daddy and from mother, or from the restraints of the family. Because you can't build a marriage on a negative sort of thing. You need something that is more positive than that.

Then there is also the fact that these marriages are usually built on romantic type of love. If a girl like this really thinks things through and really takes this whole matter seriously, she can well see that such a marriage isn't going to work. The children would be brought up in a very unhappy situation. She may feel that she is liberating herself from certain restraints, but must a person really hurt themselves just in order to be set free from the restraints of home? This is ridiculous. This is playing a game. Playing a game with marriage.

And then also, I think, you can find in this type of marriage the fact that people who enter into marriage in this way show a strange type of immaturity. They talk about love, but they really don't know what love is all about. They think of love only in terms of the fact that they are drawn to each other, possibly in a physical way. It is a romantic sort of thing, but there is no real solid basis for it. We forget that love is not just an act of the heart, but also an act of the will. In the Bible we are told to love. It is a definite command, which means that love also requires an act of the

## Pastoral Counselling

will. It also requires an act of the intellect. It means plain common sense. Because when you see this kind of marriage you know ahead of time that these people are just playing games. And this kind of game they are soon going to get tired of.

Another thing about this kind of marriage is the fact that these people who enter marriage in this way do not think in terms of a long future. They are thinking in the now, the present. They are not thinking about what the case may be ten years from now, or fifteen years from now, but just what is happening today or tomorrow or next month. And the problem with this situation is that this leads to a form of selfishness which ends only with their own person.

A girl like this is thinking only about herself at that particular moment. This is the best person that she is able to get married to or maybe the first one, and she falls for him and she accepts him. But she is not thinking of the fact of whether she can make a good home for a few children. She is not thinking of the fact that she is breaking her ties with her parents and with the whole family, possibly with the church. She is thinking only in terms of herself at that particular moment. And when people marry in that kind of selfish way, it is not going to work. The one institution which requires the highest degree of unselfishness is the family. Here it is not just a matter of getting, but of giving. It is a matter of sharing. And when you are dealing with people who are basically thinking in terms of themselves, you do not have a good marriage. We need to take a common sense outlook on life.

Some people approach marriage in a very highly idealistic way. They think that marriage is going to be one long continued honeymoon, but they forget that pretty soon there are going to be bills that they have to pay, that there are going to be problems between the two of them. There are going to be conflicts. They forget that often a man who has been married before and who hasn't been able to make a go of a marriage is not a very good risk for a second marriage or a third. We must think in terms of true love. And true love is not just physical attraction. It doesn't just come from the glands. It comes from the heart. But a heart that also is regulated by the intellect, by the will, by the conscience, and by our faith in God. Where two lives are knitted together into one, each one must seek to give to the other that which he has to give, and to receive from the other that which they have to give. But if they have nothing to give, what kind of marriage will you have?

Human love is of two kinds. There is a love for its own pleasure, and the love for the sake of others. Self-seeking love finds enjoyment only when the object of our love gives personal satisfaction. But true love goes far beyond that. It is the kind of love that is described so beautifully in the thirteenth chapter of 1st Corinthians. It speaks of patience and kindness and generosity and courtesy and sincerity. You can't play games with marriage because if you do you are going to lose.

And so the real question that the person must approach in marriage is — Can we live together happily during the rest of the years of our lives? Is it possible for us to truly say that we want to live together until death do us part? And you can only do this when you think of love as hallowed by a love for God. We must learn to love and to be loved, but always in our relationship with God.

★

THOUGHT FOR TODAY: The idea that life has to be made comfortable for all people is a false view of life. Men grow strong when they weather the storms. It is when they learn to conquer difficulties that they develop the traits of Christian character.

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## THE COUNCIL OF THE CHRISTIAN REFORMED CHURCHES IN CANADA

(Continued from page 3)

The Council, in turn, made a few comments:

1. A letter should be addressed to each Classical Stated Clerk regarding the treasurer withholding problem to place it on the agenda of classis.
2. Question the 1% continuation policy — 3 pastors claim they were never given an option to either convert former pension payments or pay extra 1%.
3. Recommend terminology change from "Quota" to "Assessment".
4. Wisdom of deletion of ministerial % contribution seriously questioned.

The next item was the report of the Stated Clerk. Motion to approve his work was adopted.

An interim-report of the Treasurer was received as information.

Council adjourned to give the advisory-committees opportunity to prepare their reports for submission to the plenary session.

The following recommendations were made:

1. Contact with the Presbyterian Church in Canada.

That Council instruct its Inter-Church Relations Committee to take up contact officially with the Presbyterian Church in Canada to explore the possibility of a closer relationship between the two churches, concentrating on the doctrinal position and the actual function of the faith in the life of our respective churches, and to report to the next meeting of Council.

2. Contact with the Free Christian Reformed Church.

That Council request the Synod of the Christian Reformed Church to mandate the Council to take up contact with the Free Christian Reformed Church.

Grounds: a. we share the same confessional basis and church polity. b. except for two churches in the USA that denomination is limited to Canada.

3. The Armed Forces and The Institutional Chaplaincy.

That Council refer the report of Rev. G. Bouma, the Canadian member of the Chaplain Committee of the Christian Reformed Church, to the classes for implementation.

Observations:

The number of Christian Reformed servicemen is still too small to apply for a Christian

Reformed minister to serve in the Chaplaincy of the Armed Forces.

It is possible that a chaplain will be placed in an institution — there is even a need for qualified institutional chaplains.

4. Contact with the Government.

a. re: Homosexual Acts.  
That Council request Synod to appoint a study committee to prepare a report in which the attitude of the CRC toward its homosexual members is critically examined, and proposals are made for setting up counselling and rehabilitative services for homosexuals, possibly in cooperation with other Christian groups.

- b. r: Abortion.

That Council approve the position and action of the Committee for Contact with the Government in the matter of legislative changes relating to abortion.

- c. re: Capital Punishment.

That Council instruct the Committee for Contact with the Government to prepare a brief, further outlining its position. Its brief to be sent to all consistory and classes well in advance of the next meeting of Council.

- d. re: Lotteries, Pornography and Media Censorship.

That Council encourage the churches to submit to the committee their suggestions and studies on these matters in order to aid the committee in its presentation of a definite report to the next meeting of Council.

- e. re: Sunday observance.

That Council receive the report of the Committee, the brief of the Lord's Day Alliance of Canada, and the brief of the Christian Labour Association of Canada re: Sunday observance as information.

- f. re: Biafra.

That Council commend the Committee for Contact with Government for offering Council's help to the Department of External Affairs.

- g. re: Cooperation with other groups of Christians.

That Council authorize the Committee for Contact with the Government to consider cooperation with groups such as the Evangelical Fellowship of Canada with a view to making joint presentations if and when all the members of the Committee agree that this will be advantageous for the furtherance of the Kingdom of God.

5. Evangelical Fellowship of Canada.

That Council request its Committee on Inter-Church Relations to study the desirability of joining the EFC, keeping in mind the following questions: 1. Do the "Objectives" and the "Statement of Faith" of the EFC provide a sound basis on which we could cooperate with the EFC? 2. What bearing does our denomination's history in respect to the National Association of Evangelicals (U.S.A.) have on the possibility of our joining the EFC? 3. What implications will be involved for us in joining the EFC?

6. Immigration Committee for Canada.

That Council accede to the request of its Immigration Committee to appoint members to the committee living in the vicinity of Toronto, and the Council reduce the size of the committee to five members.

7. Canadian Congress on Evangelism.

That Council decide to participate in the Canadian Congress on Evangelism, appoint ten delegates, and make financial arrangements.

The chairman gave the floor to Rev. N. Vanderzee, field secretary of the Board of Home Missions, and Rev. Dr. R. Koolstra, appointed to the Preparation Committee of the Canadian Congress on Evangelism by the Synodical Interim Committee.

They addressed Council and spoke in favour of the participation in this Congress.

This Congress is dealing with problems so much discussed in our own circles.

The participants desire very much our participation, to share our insights with them.

We must be present to discuss ways of renewing and revitalizing our evangelistic efforts.

The Christian Reformed Church in Canada owes it to our country to be represented.

Council adopted this recommendation, and also the following: That the delegates after their return, under the guidance of the classical home missions committee, share their experiences with the churches in their areas in as personal a way as possible.

Council instructed also the delegates to compile a report on their findings on the Congress on Evangelism, and they must forward this report by October 1, 1970 to the classical home missions committees and the consistories to enable them to discuss Evangelism in Canada meaningfully.

The Classes will share the cost of our participation in this Congress on the basis of the number of families in each classis, namely 30 cents per family.

The Churches are requested to remember this Congress in the prayer during the worship service on August 23, 1970.

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The third session from 8.30 a.m. till 4.30 p.m. on Thursday, April 30.

8. Rules and Finances.

The Council decided to meet bi-annually in November. Council will meet again in November 1971, since the present meeting was actually a postponed meeting from November 1969.

The fourth meeting of Council is scheduled for November 1973. This will be at the same time the terminal year of the probationary period.

A few changes of minor importance were made in By-law No. I.

Several overtures dealt with the pension of our fieldmen. One fieldman received a pension from Synod (1968) but the Synod requested Council to pay that pension. Council was not so willing to do that, since it had no meaningful voice in the decision. However, Council understood that it is always the best thing to do what Synod says, and Council did not want that fieldman to become a victim of a disagreement between Council and Synod. For the rest Council refrained from setting a pension, or appointing a committee to study pension for fieldmen. Council — in its probationary period — left this matter to Synod, but urged Synod — if Synod would decide on a pension, to take also the responsibility for it.

Council accepted the budget, which amounts to about \$15,000.00. This amount is high since we participate in the Canadian Congress on Evangelism, and the fact that it is set for two years, with one pension to be paid in 1970 and 1971; and the new one for the years 1969, 1970 and 1971. The Classes will share the cost over a period of two years, on the basis of the number of families in each classis, namely for 1970: Expenses of Council \$0.55, and \$0.30 for the Congress (only once); for 1971: \$0.50.

(Council 1968 decided on a quota of \$0.75 for one year.)

9. Home Missions and Evangelism in Canada.

A. That Council urge all CRC in Canada to rededicate themselves to the task of bringing the gospel of Jesus Christ to the Canadian nation. The rededication will have to be radical in that it will have to deal with the improvement of the total structure of congregational life that it may be conducive to "equipping the saints" for the purpose of sharing their faith with each other and with "outsiders".

B. That Council refer the following resolutions to serve as guidelines to our churches in such rededication:

- (a) The primary responsibility for evangelism lies with each individual member of the body of Christ. Although the implications of this responsibility may differ from person to person and depend on the circumstances in which each member finds himself, this responsibility itself cannot be delegated to other members or to organizations.
- (b) All corporate evangelism work, from our denominational Home Missions Board to our local evangelism committees, should have as its primary purpose the provision of the best possible ways and means by which each of our members may properly fulfill his responsibility to communicate the gospel of Jesus Christ.
- (c) It is in keeping with the nature of the offices of the Church that they should accept full responsibility both to stimulate greater interest in as well as to equip the members, in every possible way, for the work of evangelism.

- (d) For the purpose of preparing our members to acquire themselves responsibly of their missionary calling it is imperative that the entire structure of our congregational life, from the worship service to the catechism class, provide for the greatest possible opportunity for our members to learn to give verbal expression to their faith in Jesus Christ, to acquire an ever-increasing acquaintance with the Bible, and to learn to discuss intelligently the basic message of the Word of God with people inside and outside of the body of Jesus Christ.

- C. That Council bring to the attention of all our consistories:

- (a) That in the light of God's Word and in accordance with our Church Order (articles 73 and 74) the failure to make a serious effort to bring the gospel of Jesus Christ to those who are "outside" is a breach of the church's calling.
- (b) That in order to adequately equip the people of God for the work of evangelism consistories should do their utmost to provide some special course of instruction in evangelism for the members of the congregation.
- (c) That consistories should continuously seek to make the total structure of congregational life conducive to active involvement of the members, and to stimulate Bible study and to provide for situations where people will be encouraged to discuss the meaning of Christian living in their own lives.
- (d) That ministers, elders, and deacons should make a genuine attempt to set an example by being engaged in the work of evangelism themselves.

- D. That Council request the Board of Home Missions to designate one of the two recently authorized home missionaries on general assignment to work with Classical Home Missions Committees, Classes and Churches in Canada; said person to be oriented to the Canadian scene and to reside in Canada.

Such personnel is badly needed to give leadership in inspirational and instructional programs.

Such personnel would be of invaluable help in organizing promoting and coordinating regional mission activity, especially in heavily populated areas.

- E. That Council urge the Canadian Classes to charge their Home Missions Committees exclusively with the following mandate:

- (a) to keep Classis and the denominational Board of Home Missions informed with respect to possible new fields within the bounds of Classis.
- (b) to furnish advice to the denominational Board in matters pertaining to the work of missionaries in the fields of Classis.
- (c) to cooperate with the denominational Board in the promotion of such work as may lead to the opening of new fields or tend to the strengthening of the fields within the bounds of Classis.
- (d) to promote and give guidance to the evangelism activity of the various churches of Classis.
- (e) to organize annual evangelism conferences in one or more central locations for purposes of instruction and stimulation.
- (f) to regularly evaluate the evangelistic activity carried out within the bounds of Classis, and to serve Classis with advice on the basis of such evaluation.
- (g) to report to each meeting of Classis on their labours.

Grounds:

1. This is the essential task of Classical Home Missions Committees (cf. Art. 75 C.O.).
2. Limiting the task of these committees exclusively to Home Mission and evangelistic activity will help the faithful discharge of this work as well as enable the committees to take on the additional responsibilities suggested by your committee.

10. Indian Missions.

The Mission-Work among Indians will be studied again, however Council urged all Classes to explore the possibility of providing funds for scholarships that Indians may receive training in Christian leadership; and to implement this idea wherever possible.

11. Closing.

After the appointment of several standing committees, Council decided to reconvene on November 2nd, 1971, in Toronto.

Council designated the Second Christian Reformed Church of Toronto as convening church requesting its consistory to announce Council 1971 to the Stated Clerks of the Classes in Canada not later than May 1, 1971.

The end of the third session of Council approached.

After the usual votes of thanks, the president, Rev. J. G. Klomps entertained a motion to adjourn, and closed the second meeting of the Council of the Christian Reformed Churches in Canada with prayer.

The delegates went home, with many assignments for their respective classes.

Rev. J. VanHarmelen,  
Stated Clerk.

## Results of Gospel Preaching in Ethiopia

(English Churchman) Under the heading "Harvest!" the following report appears in the parish magazine of St. Philip and St. Jacob's, Bristol.

9037 accepted Christ as Saviour. 45 witch doctors turned to Christ, destroying their satan altars, idols and charms. 26 new churches were established with hundreds being added to existing groups. Dozens of villages opened to the Gospel. Now small groups meet to hear the Word.

Two evangelists were beaten with sticks by officials and witch doctors who tried to stop the preaching, but many believed. Three evangelists had children die at home whilst they were away in other tribes. Ten pastors were falsely accused by officials because "the whole countryside has followed you."

A new love is evidenced among the elders and pastors and many have renewed their dedication to the Lord.

Tribal chiefs have begged some of the evangelists to return and bring teachers. One promised to clear an airstrip and to build a school for the children to learn to read the Bible. A group of new believers followed the evangelists returning to base to beseech them, "You have opened the prison doors for us. You have broken Satan's chains; don't leave us now."

About 20 evangelists are leaving churches and property in order to return to help meet the need. A modern paraphrase of the Acts? No! The above is a true report received from Malcolm Hunter, missionary in Ethiopia. (RES)

A subscription to CALVINIST-CONTACT  
is an appreciated present  
for many occasions.



## OP REIS

De geschiedenis van het volk Israel is erg leerzaam. Niet om wat dat volk gedaan heeft, met name tijdens de veertigjarige omwandeling in de woestijn, maar om wat God gedaan heeft. Daar gaat het in de bijbel altijd om. Zeker, er worden wel handelingen van mensen in de bijbel omschreven, maar de bedoeling is nimmer om ons te laten zien, wat mensen hebben gedaan, maar wat God heeft gedaan.

Toen Israel uit Egypte was uitgeleid gingen ze met God de wildernis in. Het is wel duidelijk wat God bedoelde. Ze gingen niet de vlugste weg naar het beloofde land, dan hadden zij naar het noord-oosten moeten gaan. Maar zij gingen naar het zuiden. Het ging niet in de eerste plaats om dat beloofde land, het ging in de eerste plaats om God. De wildernis bood hen echt niet veel. Daar was heus niets te beleven. Maar zij gingen die wildernis in met God en dat moest hen alles zijn.

Wij mogen die lijn wel even doortrekken. Het is er God nog steeds om te doen, dat Zijn volk met Hem de wildernis in trekt. Niet omdat er in die wildernis zoveel te beleven zal zijn, maar omdat Zijn volk geheel op Hem aangelegd zal zijn. Dat beloofde land ligt in het verschiet, maar daar zorgt God voor. Hij wilde van Israel niet dat zij Hem zouden dienen om het beloofde land en Hij wil dat van ons niet. En op weg naar het beloofde land laat Hij ons in de wildernis leven, opdat wij alles in Hem zouden hebben. Met andere woorden: de klemtoon ligt niet op het beloofde land, maar op God. Hij wil dat ons leven Gods-dienst zal zijn.

Wij weten wat er met Israel gebeurde. Nog maar kort na de doortocht door de Rode Zee verloren zij het doel uit het oog. En toen was Leiden in last. Zij gingen klagen over het manna, het brood dat God hen gaf. Waar was het vlees van Egypte? Zij hadden genoeg van dat eenzijdig dieet. Een mens moet toch voor zichzelf zorgen? Dat is heel goed te begrijpen. Als een mens het doel van zijn leven en bestaan uit het oog verliest, als hij het doel van zijn leven en bestaan uit het oog verliest, dan wordt hij ontevreden. Dan gaat hij zelfs rebelleren. Waarom die wildernis? In Egypte was er tenminste vlees. Daar was tenminste meer waarmee wij ons leven konden veraangenamen, dan hier in de wildernis. En met dit te zeggen of te denken, zagen zij volkomen over het hoofd, dat zij MET GOD in de wildernis waren en dat het Gods bedoeling was, dat zij geheel op Hem zouden zijn aangelegd. Hij wilde alles voor hen zijn.

Zij zijn wij ook met elkaar op weg naar het beloofde land. Maar denk er om, dat daar de klemtoon niet ligt. Het is nog steeds Gods bedoeling, dat terwijl wij in de wildernis zijn, Hij alles voor ons zal zijn. Dat beloofde land komt wel, daar zorgt God zelf voor. Maar nu, nu wil Hij dat wij gezamenlijk, als een volk van God, al ons begeren, al ons denken, heel ons lieven en loven, op Hem richten.

Mozes moet het tegen Farao zeggen, dat hij het volk zou laten gaan "opdat zij Mij dienen in de woestijn." Daar ging het om en daar gaat het nog om. En alles wat er tijdens het verblijf in de wildernis gedaan moest worden (en dat was heel wat) moest alles dat ons doel dienen: dat het volk God zou dienen. Dat God hun een en hun al zou zijn.

Paulus zei eeuwen later, dat al hetgeen geschreven is tot onze lering is geschreven.

Wij zijn samen op reis. Dat niemand van ons een ander in de weg sta in wat God wil dat wij tijdens die reis doen. Of, positief gezegd, laten wij elkaar helpen in het rijke beleven van wat het is te leven, ook in de wildernis, te leven voor God.

D.F.

### Promotie Dr. S. Greidanus

Aan de Vrije Universiteit te Amsterdam is op 15 mei j.l. tot doctor in de godgeleerdheid gepromoveerd Drs. S. Greidanus; promotor was prof. dr. J. Fiet.

De titel van het proefschrift luidde: Sola Scriptura: Problems and Principles in Preaching Historical Texts.

De dissertatie handelt over de exemplarische-heilshistorische controverse die zich afspeelde in de Gereformeerde Kerken in Nederland kort vóór de scheuring in 1944. In deze controverse ging het om de methode die men gebruikte voor de interpretatie van en de prediking over historische teksten. Mag men de in de Bijbel beschreven personen aan de gemeente voorhouden als voorbeeld ter navolging of als afschrikwekkend voorbeeld, of mogen die personen alleen in een heilshistorisch kader gezien worden? Hoewel het eerste (exemplarisch) het meest gebruikelijke is, lanceerden K. Schilder en anderen een felle aanval op deze traditionele methode van prediking. Hierbij kwamen onderwerpen aan de orde als: de interpretatie van historische teksten, Christocentrische prediking, de toepassing, typologie, kenmerken-prediking, thematische prediking, enz.

Het belang van deze controverse voor de hedendaagse prediking wordt aangetoond door een kort overzicht van het algemene gebruik van de exemplarische me-

thode in verleden en heden. Hierop volgt een overzicht van de controverse, een uiteenzetting van de tegenover elkaar staande standpunten, en een kritische bespreking van de heilshistorische methode. Het laatste hoofdstuk wil een weg wijzen uit de dilemma's van de controverse met enige richtlijnen voor de interpretatie en prediking van historische teksten.

Sidney Greidanus werd op 13 april 1935 te Amsterdam geboren. In 1950 emigreerde hij met zijn ouders naar Canada en studeerde van 1958 tot 1964 aan het Calvin College en het Calvin Seminary te Grand Rapids, Michigan. In 1967 legde hij het doctoraal examen af aan de Vrije Universiteit. Het adres van de promovendus is: 5422 - 118 Ave., Edmonton, Canada.

Voor een geslaagde vakantie met de hollande gezelligheid.

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# KEERPUNT IN ONTARIO!

## Minister van Arbeid stelt voor gewetensbezwaarden vrij te stellen van steunverlening aan vakbonden

22 Juni 1970 is een dag die in de geschiedenis van blijvende betekenis zal zijn in Ontario's arbeidsverhoudingen. Om drie uur 's middags introduceerde Labour Minister Dalton A. Bales zijn langverwachte wet voor de herziening van de arbeidswetgeving in deze provincie. Bijna tien jaar lang heeft de C.J.L. Foundation (Committee for Justice and Liberty), tesamen met de Christian Labour Association of Canada, gehamerd op het aanbevelen van vrijheid van vereniging in Canada. Ontelbare keren hebben deze organisaties het lot bepleit van ontelbare Canadese arbeiders die, om hun gewetens wil weigerden een loyaliteitsverklaring te tekenen voor dictatoriale vakbonden.

Christen-arbeiders weigerden resoluut om te bukken onder het juk van machtige vakbonden die er op stonden dat deze mensen hun geloof zouden verloochenen door zich onvoorwaardelijk voor de rest van hun leven te onderwerpen aan een systeem dat geen enkele rekening hield met hun overtuiging dat een kind van God in de eerste plaats een dienst-knecht is van de allerhoogste Koning en dat als burgers van het Koninkrijk de liefdeswet van dat Koninkrijk te allen tijd voorop gaat. Ondanks verachting en bespotting van medearbeiders en zelfs verlies van hun baan hebben ze volgehouden in het vertrouwen dat God hen zou helpen omdat Hij nog nooit een van zijn kinderen in de steek heeft gelaten. Hun vertrouwen is niet beschaamd geworden. Hoe kan het ook anders. God maakt zijn beloften waar.

Na jaren van zwoegen en na eindeloze verzoekschriften en missives gericht aan het Department of Labour, andere regeringsinstanties, commissies en politici, heeft de Regering nu een wet geïntroduceerd die het gedwongen lidmaatschap van of financiële steun aan een vakbond onmogelijk maakt voor arbeiders die daar godsdienstige bezwaren tegen hebben.

In dit uur van overwinning gaan onze gedachten ook uit naar de advocaten MacKinnon, Kelsey en Binnie, naar Dr. Fitch en Mr. Mathews door wiens toedoen de Presbyterian Church General Assembly in 1968 unaniem een resolutie adopteerde dat Canadese burgers het recht hebben hun arbeid te verrichten zonder dwang van

wie ook, en niet in het minst naar de honderden die stand hielden tot het einde. In het bijzonder danken wij God die de vele gebeden heeft verhoord. Onwillekeurig kwam in onze gedachten de woorden van het 16de eeuwse danklied, gedicht in een van de donkerste uren der Nederlandse geschiedenis:

Gedanekt moet zijn den Heer de God die eeuwig leeft, dat Hij ons 't sijner eer deez overwinning geeft. Wat wonder heeft de kracht des Heeren al gewracht. O Heer, O Heer, O Heer, Hoe groot is Uwe macht.

Een woord van waarschuwing is hier op zijn plaats. De clause in de nieuwe wet geldt voorlopig alleen voor arbeiders die reeds in een bedrijf werkten voordat een union vertegenwoordiging verkreeg in het betreffende bedrijf. Met andere woorden, wanneer men solliciteert in bedrijven waar een bepaalde vakbond reeds de arbeiders dwingt de bond te steunen geldt de vrijstelling niet. In de tweede plaats, zij die vrijstelling verkrijgen zullen verplicht zijn om een bedrag gelijkwaardig aan het lidmaatschapsgeld te betalen aan een liefdadigheidsinstelling.

Het spreekt vanzelf dat de strijd van de C.J.L. Foundation doorgaat om ook deze en andere obstakels in de wetgeving te verwijderen. Verder is het belangrijk te bedenken dat het hier slechts een wetsvoorstel betreft. De parlementardebatten zullen plaatsvinden gedurende de komende maanden voordat het wetsvoorstel kan worden aangenomen in het begin van de herfst. Er is echter alle reden om aan te nemen dat deze clause geadopteerd zal worden door de grote meerderheid van de Parlementsleden.

We kunnen niet genoeg de nadruk leggen op de juiste en preciese formulering van een verzoek tot vrijstelling. Het is daarom van het allergrootste belang dat zij die zich willen beroepen op de nieuwe wet en vrijstelling wensen te ontvangen van gedwongen lidmaatschap van of contributiebetaling aan een bepaalde vakbond zich in verbinding stellen met het kantoor van de C.J.L. Foundation, P.O. Box 151, Rexdale, Ontario.

We zijn grote dank verschuldigd aan een aantal leden van het Parlement die met grote moed en

voortvarendheid gepleit hebben voor vrijheid van geweten en die tesamen met de Foundation en de CLAC verantwoordelijk zijn voor de nieuwe wetgeving. Het betreft hier in 't bijzonder politici zoals Leonard M. Reilly, Robert F. Nixon, Leonard A. Braithwaite en anderen. Laten wij onze dank tonen door deze parlementsleden een briefje te sturen, waarin wij onze oprechte appreciatie tonen voor hun onvermoeide arbeid. Van niet minder belang is een kort schrijven aan de pers, Prime Minister John P. Roberts, Labour Minister Dalton A. Bales, Liberal Leader Robert F. Nixon en Donald C. MacDonald, zowel als aan uw plaatselijk lid van het Ontario Legislative Assembly. Een groot aantal brieven aan deze leiders is niet alleen een kwestie van "dank u wel", doch heeft tevens een niet te onderschatten invloed op de verdere gang van zaken dit najaar.

Het nieuwe wetsvoorstel bevat niet alleen een clause waarin

gewetensbezwaarden worden beschermd tegen de dictatoriale praktijken van de vakbonden. Stakingen, zowel als dreigingen tot staking zullen, zodra de wet wordt aangenomen, streng verboden zijn, wanneer hoofdaanemers gebruik maken van onderaannemers wier employeés vertegenwoordigd zijn door unions zoals de CLAC. Voorts kunnen werkgeversverenigingen in een bepaalde bedrijfstak geaccrediteerd worden, hetgeen betekent dat zulke werkgeversverenigingen exclusieve rechten zullen ontvangen om collectieve arbeidsovereenkomsten af te sluiten met een aantal unions. Dit is in principe een stap in de goede richting en het kan zeer wel betekenen dat de CLAC een grote mate van gelijkberechtigtheid zal worden toegestaan in het onderhandelingsproces.

We dienen ons te hoeden voor onvoorzichtig optimisme. Enorm veel werk dient nog verzet te worden voordat volledige vrijheid van vereniging in Ontario en in Canada een realiteit is. Dit belet ons echter niet om oprecht dankbaar te zijn voor de huidige ontwikkeling. Laat ons niet ophouden om God te bidden voor zijn zegen op het werk dat nog wacht en laat ons niet vergeten dat het gebed van een rechtvaardige veel vermag.

Edward Vanderkloet.

## Aankondiging van een nieuwe genezende stof: Slinkt Aambeien

Exclusieve genezende stof heeft bewezen dat het aambeien slinkt en beschadigd weefsel heelt.

Een vermaard onderzoeksinstituut heeft een unieke genezende stof ontdekt met de eigenschap om aambeien pijnloos te doen slinken.

Het verlicht het jeuken en ongemak in minuten en versnelt het genezen van het beschadigde en ontstoken weefsel.

In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijkte vermindering (slinking) plaats.

Het meest belangrijke van alles — de resultaten waren zo grondig dat deze verbetering over een periode van vele maanden bleef gehandhaafd.

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(Adv.)



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### PREMIEBOEKEN

voor het aanbrengen van nieuwe abonnees, op bladzijde 12 van dit nummer.



QUIET FISHING HOLE IN CONCRETE JUNGLE: Sitting quietly on a park bench beside the shores of Grenadier Pond, two retirees, Jim Reilly and Edith Leiden, relax as they do a little angling right in the heart of

Metro, Toronto. They say they make good catches of perch, pike and bass with only the sounds of birds to disturb them.



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## CANADA DEPARTMENT OF LABOUR

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## Het Departement van de Secretary of State:

### Speciale Diensten

(Canadian Scene) — De Secretary of State, Z.E. Gerard Pelletier is aan het Parlement verantwoordig schuldig ten aanzien van de activiteiten van de vele raden, commissies, corporaties en bureaux.

Het National Film Board (150 Kent Street, Ottawa 4) vervaardigt films in het Engels en Frans voor gebruik op tentoonstellingen en in theaters. Het belangrijkste doel is om de rest van de wereld meer te leren over Canada en de Canadezen. Een groot aantal films is vertaald in meer dan 12 talen.

Het National Film Board verstuurt de films via de bibliotheken door geheel Canada en naar het buitenland. Er zijn bijkantoren in Vancouver, Calgary, Toronto, Montreal en Halifax. Er zijn 22 zg. districtskantoren in Canada en verder in New York, Chicago, San Francisco, Londen, Parijs, Buenos Aires, New Delhi en Tokio.

De Public Service Commission (Tower A, Place de Ville, Ottawa) is de personeelsafdeling van de regering — de grootste organisatie op het gebied van personeelsopleiding en het vinden van personeel in Canada. De PSC organiseert ook cursussen voor het overheids personeel en is ook verantwoordelijk voor taalstudie in het gehele regeringsapparaat.

De Chief Electoral Officer (440 Coventry Road, Ottawa) dirigeert en houdt het toezicht op het verloop van federale verkiezingen. Hij instrueert de Returning Officers en voorziet hen van het benodigde materiaal.

De Representation Commissioner (151 Slater Street, Ottawa 4) is belast met de herziening van de provinciale vertegenwoordiging in het Lagerhuis. Na iedere volkstelling (om de tien jaar) vervaardigt hij een kaart waarop de verdeling van de bevolking staat aangegeven, terwijl hij tevens voorstellen doet ten aanzien van eventuele wijzigingen in de grootte van kiesdistricten.

De National Library (395 Wellington Street, Ottawa) is het grootste Canadese bibliografische centrum, waar men alles verzamelt op dit gebied wat van belang is voor Canadezen. Met behulp van de National Union Catalogue houdt deze bibliotheek een lijst bij waarin staat aangegeven wat zich in de belangrijkste bibliotheken in Canada bevindt. Iedereen kan inlichtingen over deze catalogus ontvangen. Volgens de Wet moeten twee exemplaren van ieder boek dat in Canada verscheen, worden gezonden naar de National Library binnen twee weken na publicatie.

De Public Archives (395 Wellington Street, Ottawa) conserveert alle documenten en andere materialen die voor Canada's historie van betekenis zijn. Haar research faciliteiten staan ten dienste van studenten, schrijvers, geschiedkundigen, regeringsautoriteiten, en anderen. Nu en dan worden tentoonstellingen van geselecteerd historisch materiaal gehouden.

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## ONS FEUILLETON

### WIJDER DAN DE WERELD

door S. P. KAKERMAN

HOOFDSTUK 45

Receptie van vier tot zes, stond op de trouwkaarten. Neen, een ouderwetse bruiloft wordt dit niet. Klaas en Lies moeten nog naar Amsterdam. Willem en Nel gaan een huwelijksreis maken. Andries en Hiltje vinden dit laatste totaal overbodig. Zij gaan vanavond naar huis.

Maar Willem en Nel gaan ergens heen, en ze zeggen niet waarheen. Een gesloten enveloppe met hun adres ligt bij Blomhuis in de voorkamer op tafel.

"Hoe vinden ze het uit," is Jetse's commentaar, "ook al weer van die fratsen."

Maar de receptie is druk. Veel handen worden daar gedrukt. Soms spreekt één der gasten een woordje. Een lid van de jeugdclub, een van het muziekkorps, een van Klaas' vrienden. Een wethouder laat zich ook horen. Hij vervangt de burgemeester, die naar Den Haag is . . .

En vrouw Blomhuis kijkt bijna angstig naar de klok . . . De tijd vliegt om.

Om kwart over zes zijn ze met eigen familie overgebleven. Veel lege stoelen. De jongelui bekijken de vele cadeaus.

"Dus ik kan wel met u meereizen naar Amsterdam," vraagt Djimmer de Roos nog eens. "Als het niet kan, ga ik wel met de trein."

Blomhuis stelt hem gerust. Jetse rijdt, en huurt een grote wagen.

"En gaat u niet met ons terug?"

"Nee, ik wilde altijd het Rijksmuseum nog eens zien. Ik ben er dan toch en kan dat meteen waarnemen. Ik blijf een nacht in Amsterdam."

Blomhuis vindt het wat vreemd. Om een museum zou hij daar vast niet blijven. Maar die De Roos is nu eenmaal anders dan hij.

Zo rijden de getrouwde jonge mensen naar de boerderij terug. De familie rijdt er achteraan. En dan is het weer een drukte van verkleden en afscheid nemen. Fokke en Foekje trekken het eerst af. Ze willen niet te laat thuis zijn en kruipen in hun drieluier. Fokke sluit het deksel secuur en met veel motorgeraat rijdt het kleine voertuig het erf af. Jetse kijkt ze even na en als hij het autootje om de hoek ziet wegschudden zegt hij: "Ondingen."

Blomhuis en zijn vrouw en Djimmer de Roos hebben zich verkleden. Dan staan Willem en Nel al voor hen. Reisvaardig. Handen worden geschud.

"Vader, moeder, tot ziens dan maar."

Van Lies en Klaas nemen ze in de gang afscheid en Jetse rijdt hen naar de trein. Siebe en Riekje nemen nu ook afscheid. Riekje is druk en bedankt vrouw Blomhuis wel drie keer voor de fijne dag.

"Maar wij moeten nu weg, moeder is bij het kind. En de eerste gasten komen eind van deze week al."

En daar start Siebe met Riekje in de lelijke eend het erf af.

Ook al weer een weg, denkt vrouw Blomhuis.

Kort daarna staat Jetse met een knots van een wagen voor de deur. Hij loopt naar binnen. "Zijn jullie klaar, lui? Amsterdam ligt nu ook weer niet vlak naast de deur."

Lies kijkt nog een keer om zich heen. Dan neemt ze de arm van Klaas . . . haar man. Naast Jetse schuift Djimmer de Roos kalm als altijd. Blomhuis en zijn vrouw stappen in. Op de achterste bank het jonge paar, dat nu de reis naar zo wijde verten van de wereld gaat beginnen.

Even nog wuiven tegen Andries en Hill. Daar rijden ze dan.

Blomhuis probeert zo nu en dan eens wat te zeggen, maar hij krijgt welig antwoord. "Kijk, Dirkje, daar wonen nu die De Wallen, die een koe van ons hebben gekocht . . ." Ze kijkt nauwelijks, "O jawel . . ."

En Jetse jaagt met een beste gang naar de Lemmer en dan de Noordoostpolder in. Klaas en Lies, de handen stevig in elkaar, zitten zwijgend. Af en toe kijken ze elkaar aan. Nu zijn ze man en vrouw. Winkelfeest te Dokkum . . . wie had dat gedacht.

Jetse rijdt over de Veluwezoom. Het is een wat aardiger route, heeft hij gedacht. Maar niemand let erop. Over Kampen en Harderwijk, over Nijkerk en Bussum gaat het naar de grote stad . . .

Het is druk in de stad, maar dat mag Jetse niet verhinderen om de weg naar Schiphol te vinden. Recht als een kaars zit hij achter het stuur en levert hen prompt vóór de ingang van het vliegveld af.

Daar zitten ze dan in een wachtkamer.

Er zijn nog veel meer mensen. Vrouw Blomhuis voelt zich hier vreemd. En daar zit haar Lieske naast Klaas. En de wijzer van de klok draait maar door. Straks is het elf uur.

"Reizigers voor het vliegtuig naar Rome worden verzocht zich klaar te maken . . ." Daar is het dan zo ver. Djimmer de Roos neemt eerst afscheid, kalm en rustig: "Klaas, dat Gods zegen je moge vergezellen. Lies, hetzelfde, dat jullie daar tot zegen mogen zijn."

De kleine hand van Lies trilt even in die van haar moeder: "Dag moeder." Een kus . . . "Lies, Lieske." Tranen.

Blomhuis is ook geroerd. Nu niet huilen.

"Lies, het ga je daar goed. Klaas, dat jullie gelukkig mogen zijn."

Jetse doet het met een stevige handdruk af: "Het beste, mensen . . . in die verre wereld."

Dan is het voorbij.

Ze lopen naar het terras en wuiven nog naar kleine figuurtjes in het machtige vliegtuig.

De motoren beginnen te draaien en te brullen. Langzaam taxiëert het geweldige vliegtuig van zijn plaats en rolt naar het einde van de startbaan. Daar staat het stil. Lampjes gloeien aan. De motoren slaan een brok geluid de wereld in. Het vliegtuig rijdt weer, krijgt vaart, de motoren brullen alsof deze last hen te zwaar is om van de grond te heffen. Maar dan klimt het vliegtuig de nachthemel in.

Vrouw Blomhuis grijpt haar man stevig bij zijn sterke arm. Daar gaat haar dochter. Ach, een wieg in de kamer met een klein poppetje van een meisje . . . ach . . . "Kijk eens, Sikke, zij loopt alleen . . . en straks Liesje in het loophek."

"Nu, dan rijen wij maar eens weer, dacht ik," merkt Jetse nuchter op.

Ze keren tot de werkelijkheid terug. Dat is allereerst tot Djimmer de Roos, die hen de hand reikt. Hij kijkt vrouw Blomhuis strak aan. "Het valt niet mee, vrouw Blomhuis, de kinderen af te staan. En u houdt er nog wel een paar achter, hè? Maar ik blijf alleen achter . . . Maar — en dan wacht hij even — maar de goedertierenheid des Heeren is zo wijd, wijder dan de wereld . . ."

Als hij dat zegt, is er toch een traan in zijn ogen.

"Blomhuis, tot ziens. Ik zal zien dat ik mijn hotel vind. Jetse, ook tot ziens."

En met rustige stappen gaat Djimmer de Roos naar de uitgang.

Jetse neemt zijn plaats achter het stuur weer in. Recht en groot.

Naast elkaar zitten ze, Sikke Blomhuis en zijn vrouw Dirkje Veenbaas . . . De auto snort achter de felle lichten aan, door Noordholland, naar de Afsluitdijk.

Dicht naast elkaar zitten ze. Alle kinderen getrouwd en zij mogen het nog samen beleven.

Boven het IJselmeer hangt een grote oranje maan. Vrouw Blomhuis moet er even naar kijken. Ze knijpt stevig in de hand van haar man. Werkelijk, ze kan er nu vrede mee hebben, dat haar dochter zo ver van haar wegging. Ze kijkt even naar Sikke op.

"De Roos heeft het goed gezegd," zegt ze zacht. "De goedertierenheid des Heeren is zo wijd, wijder dan de wereld, Sikke."

Sikke Blomhuis neemt de arm van zijn vrouw en drukt die even. Het is een bevestiging van haar woorden.

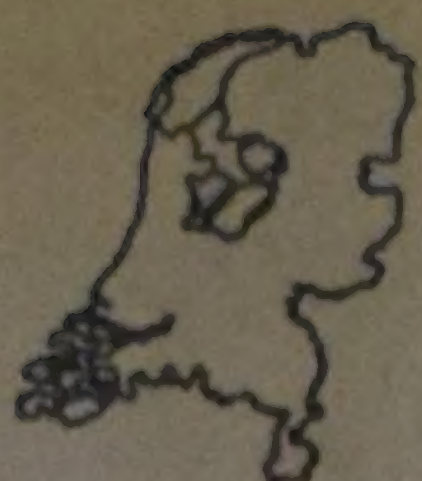
De auto schiet langs Korwerderzand het slapende Friesland weer binnen . . .

Einde.

CALVINIST-CONTACT — JULY 16/23, 1970



# Beelden van en uit NEDERLAND



## SCHRIK!

'k Las een alarmerend artikel over de onkerkelijkheid in Nederland, gestaaft met cijfers. Het hield verband met de aanstaande volkstelling en aangetoond werd hoe het bewust ongeloof in Nederland toeneemt.

De cijfers van de volkstelling moesten dit aantonen. En er werd bij gezegd: deze zijn nog veel te gunstig. Zo schenen in 1845 bijna alle Nederlanders lid van een kerk te zijn. In 1879 was de onkerkelijkheid toegenomen tot 0,3%, in 1899 tot 2,3%, in 1920 tot 7,8%, in 1930 tot 14,4% en in 1960 tot 18,4%. Volgens latere opiniepeilingen (de Engelse verkiezingen leerden wel de betrekkelijkheid van deze onderzoeken) is een derde van ons volk vervreemd van de kerk.

Je schrikt even als je dit op je laat inwerken en je schrikt nog meer als je allerlei commentaar daarop leest. Het groeiend onbehagen onder de jeugd is dan een van de "geweldige" argumenten, die je in geen enkel artikel mist. De jonge mensen, dat blijkt uit allerlei reacties, hebben altijd gelijk. Als zij iets zeggen, is het zo!

Laat je echter je kritisch vernuft en je nuchter verstand na de schrik weer aan het werk zetten, dan is er alle aanleiding tot enige relativering.

In 1849 alle Nederlanders lid van een kerk.

Een klein beetje kennis van de kerkgeschiedenis, de vaderlandse geschiedenis en de maatschappelijke situatie van die tijd, roept inzake de werkelijke betekenis van zulk een kerkelijke statistiek toch wel ernstige twijfel op. Het Handboek der Kerkgeschiedenis (Bakhuizen van den Brink en Lindeboom) schrijft over de richtingen van die tijd: de Groninger, die het wezen van de godsdienst in het gevoel zochten; de Moderne: verdere ontwikkeling naar links en van grote invloed; de Remonstrantse: liberale denkbeelden; de Ethisch-irenische: rechtzinnig,

### REIS NAAR DE MAAN IS LICHT WERK

MINIMAAL BENODIGDE RAKETSTUWKRACHT VOOR BEMANDE RUIMTEVLUCHTEN NAAR MAAN EN PLANETEN.



### DE MAANRAKETTEN ZIJN TE ZWAK VOOR GROTE BEMANDE RUIMTEVAART

De knappe prestaties van de maanvluchten zijn ontoereikend om verdere ruimtevaart te bedrijven wat de stuwkracht en huidige motoren van de draagraketten betreft. De Saturnus-5 had voor de reis naar de maan een te leveren stuwkracht van 3000 ton nodig. De grafiek laat zien dat er nieuwe raketontwikkelingen nodig zijn willen er bemande vluchten naar andere planeten mogelijk worden. De grotere noodzakelijke stuwkracht is vooral nodig om de aantrekkingskracht van de aarde te overwinnen. Wanneer de techniek de mogelijkheid zal verkrijgen om lanceringen te doen vanaf stations in de ruimte kunnen de haast onaanvaardbare hoge cijfers voor de stuwkracht dalen tot een normaler "peil". De stuwkrachten zijn berekend door professor Tokaty van de universiteit van London.

maar tegen confessionalisme gekant, enz., en besluit dit hoofdstuk met: "Met het begin der 20ste eeuw openbaarde zich ook hier het begin van een terugkeer tot bijbelsch, christocentrisch, traditioneel kerkelijk standpunt."

Dit zegt dus wel dat lidmaatschap van de kerk als in de vorige eeuw en levend geloof der lidmaten niet een en het zelfde is. En als in je eigen plaatselijke kerk op de zondagmiddag dan een kindje gedoopt wordt, die de achtduizendste in het Verbond mag zijn, wordt de onrust in je hart vervangen door blijdschap over de belofte Gods, die ja en amen is.

Dr. L. de Jong, hoofd van het Oorlogsdocumentatiebureau en de schrijver van het "Koninkrijk der Nederlanden in de tweede wereldoorlog", waarvan reeds drie delen verschenen, heeft ook met schrik-effect gewerkt. Hij hield een rede, waarin hij constateerde, dat het met de huidige conditie van ons leger droevig is gesteld. Slechts een zesde van de troepen die in Duitsland aanwezig moeten zijn, blijken daar te zijn. Bij een (Russische) overval zouden wij, meent hij, niet in staat zijn onze troepen op tijd in paraatheid te brengen. Onze tanks zijn verouderd, de anti-tankwapens en eigen luchtverdedigingsmiddelen zijn zeer onvoldoende en — dat was de

achtergrond van prof. De Jong's alarmerende uitlatingen — Nederland is zich onvoldoende bewust het gevaar dat dreigt en niet bereid de financiën te fourneren om het peil van onze landmacht te verbeteren.

Uiteraard heeft het niet aan reacties ontbroken. Met de minister-president voorop heeft men getracht de waarschuwing van Dr. De Jong als te pessimistisch, ondeskundig en voorbarig te brandmerken. Men vergeleek de uitspraak van de minister-president — oud schout-bij-nacht en oud-minister van Defensie — met de geruststellende uitlatingen van Dr. Colijn in 1939. Dit is pure geschied-ervalsing. Ook de oppositieleider de heer Den Uyl meende een duit in het zakje te moeten doen. Hij wilde geen verhoging van de defensie-uitgaven, maar reorganisatie. Voor 1940 waren het de socialisten en een aantal linkse Roomsens plus de Vrijzinnig-democraten, die elke versterking van onze defensie tegenhielden; nu begint in de kringen van de P.v.d.A. onder invloed van Nieuw-links het pacifisme opnieuw baan te breken.

En niet alleen in de P.v.d.A.

Op het Partij-convent van de A.R. Partij, waar 20 radicalen de voorposten verlieten, waren raschte eenzijdige ontwapenaars aan het woord. Prof. Verkuyl, zo militant tegen Zuid-Afrika, wil niet alleen de Synode der Geref. Kerken, maar ook de A.R. Partij laten verklaren, dat een atoom-oorlog zonde voor God is. Men zou dan mogen verwachten dat men met alle kracht op versterking van de conventionele wapenen zou aandringen om de atoom-drempel zo hoog mogelijk te stellen, maar dat wil men ook niet.

De morele defensie, zoals vroeger uitdrukking werd gegeven aan

de vaste wil van een volk om vaderland en zedelijke waarden te verdedigen, is bij het Nederlandse volk uitgehold. Door buitenlandse en revolutionaire invloeden en... door vroom gepraat van dominees.

— De Synode der Geref. Kerken houdt vol. Opnieuw zal een commissie uit leden van het moderamen en van de synode proberen tot contact en een gesprek met de Vrijgemaakte Kerken te komen.

— De praeses Dr. P. G. Kunst heeft een uitnodiging van de Zuid-Afrikaanse kerken aanvaard om een bezoek aan Zuid-Afrika te brengen.

Ook de vice-minister-president Drs. J. Bakker gaat op uitnodiging van de Zuid-Afrikaanse regering naar de Kaap.

— De Vereniging waarvan de Vrije Universiteit uitgaat, heeft, na een heftige discussie een voorstel van een commissie tot herziening van de grondslag verworpen. De V.U. blijft dus (voorlopig) uitgaan van de Gereformeerde beginselen.

— De jonge minister van Ontwikkelingshulp, drs. B. J. Udink, is tot lijsttrekker van de C.H. Unie bij de Tweede Kamer verkiezing van het volgend jaar gekozen. Zijn voornaamste concurrent was Dr. J. H. Kruijsing, staatssecretaris van Volksgezondheid. Fractieleider Mellema moest tevreden zijn met 2 stemmen.

— Tweeduizend afgevaardigden uit honderd landen hebben wekelang op het wereldvoedselcongres van de F.A.O. gediscussieerd over "rijke en arme" landen en de ontwikkelingshulp. Den Haag was er vol van, daarbuiten bemerkte men er niets van.

— Driekwart van de wereldbevolking lijdt honger — zegt men.

Dylan Thomas — . . te vertalen moesten worden opgegeven." Pag. 62, verwijzing naar S. U. Zuidema. Pag. 151, plotselinge overgang van stijl: "Geloof ge . . . Erkent ge dat ge schuldig zijt . . ." etc.)

Volgens een mededeling op een der eerste bladzijden heeft ook Prof. Rookmaker aan de tot stand koming van de Nederlandse editie meegewerkt.

Christenen die vandaag willen onderwijzen en/of studeren doen er wijs aan Schaeffer te lezen.

Andrew Kuyvenhoven.

**ALS U C.C. WAARDEERT — help ons dan door het aanbrengen van één of meer nieuwe abonnees!**

## BELANGRIJK BERICHT

# VERDELING VAN GROND

Alle personen die de verkoop of aankoop van grond in Ontario overwegen worden aangeraden zich op de hoogte te stellen van The Planning Amendment Act 1970 welke op 27 juni in werking trad.

Een voornaam punt van het Amendement breidt de controle over bouwterreinen en percelen uit over het gehele grondgebied van Ontario.

Deze maatregel beoogt een doelmatig gebruik van de grond te regelen en de gemeenten te helpen aan hun behoeften aan terreinen voor scholen, huizenbouw, anti-verontreiniging en andere doeleinden te voldoen.

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## Geref. Kerken vertegenwoordigd of Synod in Zuid-Africa

In september zal dr. P. G. Kunst, praeses van de generale synode der gereformeerde kerken een bezoek brengen aan de Nederduits Gereformeerde Kerk van Zuid-Afrika. Hij zal o.a. de synode van deze kerk bezoeken. Dr. Kunst is hiertoe uitgenodigd door de Zuid-Afrikaanse kerk. De gereformeerde synode besloot nog een modera-menlid naar de Zuid-Afrikaanse synode te zenden, zodat de gereformeerde kerken met twee vertegenwoordigers aanwezig zullen zijn. Doel is vooral te spreken over de meningsverschillen betreffende de aanvaardbaarheid van de apartheidspolitiek in Zuid-Afrika.

Naar aanleiding van het bezoek van een Zuid-Afrikaanse delegatie in maart van dit jaar aan de gereformeerde synode in Lunteren, schreef het moderamen in opdracht van de synode een brief aan de Zuid-Afrikaanse kerken. Hierop is thans een antwoord binnengekomen, ondertekend door de scriba van de synode ds. D. P. M. Beukes. Na een kritische opmerking over het feit dat de Nederlandse brief

is, veral in die bloeytijd van die Kerke van die Wereldraad van Kerke nie.

Ons vind dit jammer dat u weereens kom met die vraag "of het streven naar zelfbehoud en het verdedigen van eigen bevoorrechte positie ten koste van medemens met de eisen van de Heilige Schrift en de door haar geboden sociale gerechtigheid te rijmen zijn", nadat ons afgevaardigdes vir u ten ooreloede verseker het, met die nodige bewysstukke daarby, dat dit nie die geval is nie.

Dat ons 'n reg op selfbehoud het kan u nie ontken nie, maar ons aanvaar dat ons selfbehoud alleen voor God en ons gewete geregtig kan word indien ons ook dieselfde gun vir al ons bevolkingsgroepe in ons land. Ons Kerk ag dit nog steeds ons hoogste roeping om ons Owerheid voortdurend op hoogte te houd en aan te spreek oor enige saak wat in stryd met bogenoemd beginsels mag wees.

Verder voel ons dat nog eens moet waarsku dat u u nie veel moet laat beïnvloed in u vertolkings van die Skrif deur die links-humanistiese opvattinge van modernistiese kerke, en die magtige invloed van die nie-Gereformeerde

Ook wil ons ons dankbaarheid uitspreek dat u gewillig is om na ons vermaninge insake Skrif en belijdenis te luister, want ons voel diep bekommerd dat ons studente moet gaan studeer onder leiding van professore wat niet meer die onfeilbaarheid van de Skrif aanvaar nie, dualisties onderskeid maak tussen Woord van God en verpakking daarvan en sels die Drie Formuliere van Enigheid nie meer kan onderskryf nie, ens. Ons, wat aan u theologiese inrigtings gedenk het in terme van woorde van Knox oor die leerskool van Calvyn "it is the greatest school of Christ on earth", begeer dat u deur tugtoefening in naam van die Here die afval sal stuit.

Ons wil u ten slotte verseker dat ons met uitsondering van punte 11 en 12 van die G.E.S., wat ons voel nie Gereformeerde Skriftuurlik geformuleer is nie, en waarvoor ons 'n studiecommissie benoem het om deeglik noemens die Skrifgegevens na te gaan en uit te werk, al die ander besluite onderskryf en na die beste van ons vermoë ook toepas in die praktyk van ons kerklike lewe.

## Geref. Synode over de Kerkscheuring van 1944

In een extra zitting te Utrecht heeft de gereformeerde synode besproken op welke wijze de in 1967 uitgesproken schuldbelijdenis ten opzichte van de kerkscheuring in 1944, waaruit de vrijgemaakte gereformeerde kerken ontstonden, geconcretiseerd kan worden. Resultaat van deze bespreking, waarbij de praeses, dr. P. G. Kunst, optrad als rapporteur, was o.a. dat er een commissie komt, die zal nagaan hoe de band van gemeenschap met de gescheiden broeders en zusters kan worden gezocht en bewerkstelligd in de geest van deze schuldbelijdenis.

In de eerste plaats besloot de synode van harte in te stemmen met de schuldbelijdenis van 1967, die als volgt luidt:

"De synode overweegt:

- dat... ten diepste de geestelijke vraag in het geding is naar de schuld aan het bedoelde conflict, dat helaas in een kerkscheuring nog altijd wordt bestendigd;
- dat een zuiver onderscheidend oordeel ten aanzien van de schuldvraag onmogelijk is, omdat diverse factoren in het complex van de schuldtwist elkaar over en weer hebben beïnvloed;

spreekt uit:

- dat de Gereformeerde Kerken er verre van zijn de schuld aan het conflict van 1944 en de volgende jaren eenzijdig te zoeken bij hen, over wie in die jaren in enige vorm het schuldig werd uitgesproken;
- dat de Gereformeerde Kerken integendeel hunnerzijds ootmoedig willen belijden, dat zij zelf in het geheel van de schuldtwist, waardoor de Geest der gemeenschap werd bedroefd, niet vrijuit gaan;
- dat de Gereformeerde Kerken de zusterkerken van harte vragen haar te vergeven al wat in haar houding en optreden niet was naar de Geest van Christus en niet beantwoordde aan de katholiciteit van de kerk;

en besluit:

- deze uitspraak ter kennis te

brengen van de Vrijgemaakte Kerken in Nederland;

- de eigen kerken op te wekken in de geest van deze uitspraak ook plaatselijk de verzoening met vrijgemaakte zusterkerken te zoeken en te blijven zoeken.

Aan dit besluit heeft de generale synode thans toegevoegd:

- dat de synode van Amsterdam bij haar uitspraak in 1967 over het niet vrijuit gaan van onze kerken in het geheel van de schuldtwist uiter-aard heeft willen betrekken alles wat zich in de conflict-situatie rondom de hoogleraren Greydanus en Schilder, met name ook in de getroffen tuchtmaatregelen, heeft voorgedaan;

- aan een commissie ad hoc, bestaande uit de leden van het moderamen en een aantal synodeleden, op te dragen:

- na te gaan op welke wijze de band van de gemeenschap met onze gescheiden broeders en zusters van onze zijde gezocht en bewerkstelligd zou kunnen worden in de geest van de uitspraak van de synode van 1967; en
- over haar bevindingen rapport uit te brengen aan de komende generale synode;

- de sinds 1944 van ons gescheiden broeders en zusters, de adressanten en alle kerken op te wekken de eenheid in de Here Christus samen te beleven en samen te werken aan de uitbreiding van Zijn Koninkrijk."

Het besluit werd door de synode met algemene stemmen genomen.

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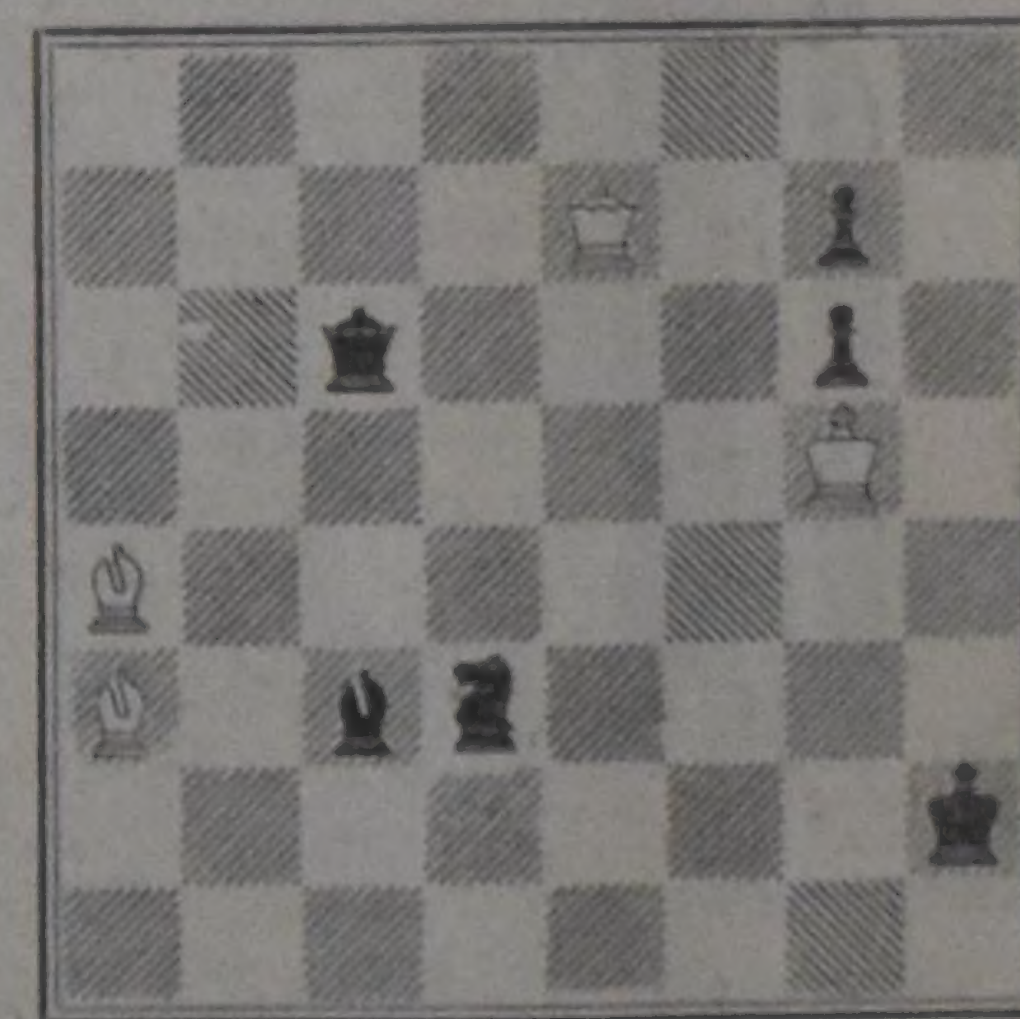
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## Let's Play Chess

Editor: Mr. C. Hess

### FOR YOUR ENTERTAINMENT

The shown Ending by Halberstadt is a master piece, famous since 1946 when it was rewarded a high prize in a tournament by the British Chess Federation. Spend some time on the solution of this position:



White to play and win.

In this position the black Queen is captured on the 7th move after having been taboo on the previous six, while White skates around the edge of four stalemates, two forks and one perpetual check. Try to enjoy every detail of the solution.

- |                   |  |
|-------------------|--|
| 1. B-Q6 ch,       | 1. BxQ? Bf6 ch no win: fork.                         |
| N-K4!             |  |
| 2. BxN ch,        | 2. BxQ7, B-Q7 ch; 3. K-R4, B-K8 ch, perpetual check. |
|                   | 2. QxN7, BxQ; 3. BxB ch, K-R6; 4. BxQ stalemate.     |
| 2. BxB;           |  |
| 3. QxB ch,        | 3. BxQ?, B-B3 ch: fork again.                        |
| K-R6;             |  |
| 4. Q-K3 ch        | 4. BxQ?, stalemate.                                  |
| K-R7;             |  |
| 5. Q-B4 ch,       | 5. BxQ?, stalemate.                                  |
| K-N8;             |  |
| 6. Q-Q4 ch,       | 6. BxQ?, stalemate.                                  |
| K any;            |  |
| 7. BxQ! and wins. |  |

It is no wonder that this Ending became famous. It is almost unbelievable that the black Queen plays a perfectly passive role in this solution.

DUTCH: 1. Ld6 sch, Pe5; 2. Lxe5, Lxe5; 3. De5 sch, Kh3; 4. De3 sch, Kh2; 5. Df4 sch, Kg1; 6. Dd4 sch, K env.; 7. Lxc6 en wint.

## Garlic is good for U

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Ds. J. H. Velema schreef in "De Wekker" — het blad der Chr. Geref. Kerken in Nederland — de volgende recensie:

"In dit goed uitgegeven en prettig leesbare boek geeft de ex-redacteur van De Standaard Journalistieke en politieke herinneringen. De heer Cnossen heeft tussen de oorlogen zijn sporen op journalistiek gebied verdiend, heel wat meegemaakt, verre reizen gemaakt: hij kan dus heel wat verhalen. Deze paperback is een smakelijk geheel geworden, dat de lezer geboeid doorneemt. Toch is dit boek meer dan een bundel herinneringen. Er ligt iets van heimwee over dit boek. De schrijver kan het slecht verwerken dat het levenswerk van Kuiper wordt afgebroken. Hij zet in het laatste hoofdstuk dan ook een vraagteken achter de vernieuwing van deze tijd. In dat verband heeft hij kritiek op politieke uitspraken, maar ook op kerkelijke beslissingen. "Het zijn almaar vragen en vraagtekens, die men tegenwoordig oproept, en die aanleiding geven tot onbehagen en onzekerheid".

Het is duidelijk dat we in dit boek de stem horen van een man die kritisch staat tegenover deze tijd en de richting, waarin het gereformeerde leven zich beweegt. De waarschuwing, die in dit boek opklinkt tegen een relativisering, die alles op losse schroeven zet en de Bijbelse zekerheid van het leven rooft, dient ter harte te worden genomen. Mee om deze reden harte-lijk aanbevolen."

J. H. Velema.

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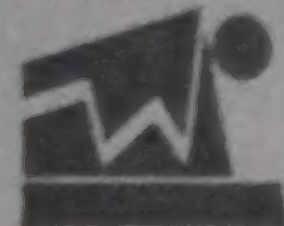
"Voor een RENTENIERS HUIS. Ik heb mijn gehele leven in een stad gewoond, met al het lawaai, drukte, en gejaagt. Ik droomde steeds van een rustige, landelijke woning zodra ik stil kon leven, maar twijfelde altijd of ik 't kon veroorloven. Nooit, dat wil zeggen, totdat Whiterock Estates het zo redelijk en gemakkelijk voor me maakte."

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SCIENTIST WITH BATS IN HIS BELFRY: Dr. Randolph Peterson, curator of the mammalogy department of the University of Toronto, holds a horse-faced bat from the Cameroons. There are

20,000 preserved bats in the bell-less tower of the Royal Ontario Museum. Some have a wingspread of six feet; largest Canadian variety reaches 10 inches.



# FROM PULPIT AND PEW

PAGE OF INFORMATION ON CHURCH LIFE - FOR THE REFORMED COMMUNITY

EDITED BY REV. F. GUILLAUME • Address: 101 Fairview Drive, Brantford, Ontario

## REQUEST FOR CHANGES

It is almost unbelievable that the request for a radical change in the worship services is heard in several churches of Reformed character. One would say that leaders and members in such churches realize strongly the tremendous power of the preaching of the Word.

The teaching of the Bible on this matter is clear and beyond all doubt, "It pleased God by the foolishness of preaching to save those who believe". (1 Cor. 1:21). Today, however, it pleases Christians to say that preaching is outmoded and that it has no use anymore in making an appeal to mankind of this age. The preacher should speak on timely topics, rather than on Bible texts. He should leave out all doctrinal expositions. He should not spend much time on the explanation of the context, and be very short on the matter of exegesis. His message should give much food for thought in the specific needs of the present world. If the preachers would do this, the way to an impressive dialogue would be well prepared. Repeatedly the ministers are being requested to work so that the sermon could be gradually replaced by the dialogue.

Fortunately there are still many preachers around who bluntly refuse to do this. They believe that the Word is the sword of the Spirit. They are fully convinced that the Word preached today needs a form different from the sermons held by ministers of previous generations. That is why they do all they can by faith and prayer to reach the heart of the people in this present situation. They continue to preach because they firmly believe that it pleases God to use the proclamation of His Word by human beings, also in the seventies. "Preach the Word!" says Scripture emphatically. (2 Tim. 4:2). We better heed this wise command.

Other denominations started to change the preaching of the Word in the services several years ago. They experimented with youth services first, followed by special topic services, dialogues, films — and song services. The result was that the already declining church attendance went on declining just as much in spite of all kinds of the most attractive announcements. Recently leaders in some of these churches sighed, "We wish we had never started this preaching-renewal business".

Some experience in the Reformed community has taught us that liturgical changes, if initiated carefully, do not do much harm. On the contrary, they may help a lot to activate especially the young people and also the whole congregation. According to their spontaneous reactions, the people begin to realize, due to THEIR participation, that every churchgoer has his own responsibility in the worship service. All who are together in such a service, are there to worship their God. Of course, they come to hear God's Word proclaimed, because He ordered that, but they want to respond to that Word and they should have sufficient opportunity to do so.

Let us think twice before we feel inclined to agree that the regular preaching of the Word of God should disappear. May God keep us far away from that dangerous error.



## HUMAN VALUE

Luke 15:8

Many people bitterly complain today that life is worthless. Dope addicts know very well that they do much harm to themselves, but they ask, "What is the use? Nobody is interested in me! Whether I die now or tomorrow makes no difference: my life has no value at all!" And what about the thousands of people who at the same moment are swept away by floods or the tens of thousands who, in a few seconds, are buried alive by an earthquake? Is it any wonder that people begin to believe that human beings are worthless?

However, the Bible tells a different story. The text before us emphasizes exactly the value of man who is lost.

The coin the woman had lost was exceedingly valuable to her. The high value of the object she was diligently seeking for has all the emphasis in this parable. Jesus told this story. If we compare this parable with the one of the

lost sheep and the other one of the lost son, we begin to discover that in this case Jesus wanted to show that the sinners God decided to seek, are of value to Him.

We can hardly imagine this in the light of man's fragility and mortality. But Jesus' parable cannot be misunderstood. Led by Him and by His Spirit we discover the value of each single individual.

God sees man's value. He made him the crown of His creation. He wants to use him. He wants to glorify Himself in him. Since man was lost God seeks him, not only in compassion for him but also for His own sake. He seeks man because he is exceedingly valuable in His sight.

Faith in this message may prevent us from ever saying, My life is worthless. This faith should inspire us to tell others, God wants to use you! Live up to that high standard! Human life is valuable in the judgment of our God.



## SCANNER

### WITNESS AMONG SEAMEN

Rev. H. Uittenbosch published reports on St. Lawrence Seaway, from which the following parts are taken:

Rev. J. E. F. Dresselhuys, formerly of Brandon, Man. has started as Chaplain to Seamen in the port of Vancouver. Prior to his installation on April 9 in Vancouver's First Church, he spent ten days in Montreal for mutual exchange of views and consultation. It has been a worthwhile contact.

Rev. Dresselhuys comes to the work with a background of labour among seamen as he has been a pastor to inland ships on the river Rhine. It is a significant thing that the Christian Reformed Church now claims a second post in the witness among seamen. As the West coast of America is rapidly becoming the most significant area of trade with the far East it is to be hoped that our people will realize the potential of both Home Mission work and Foreign Mission work in the port cities among the thousands of foreigners coming as strangers in our gates. I believe even the ten commandments have a word or two for that stranger in the gate, or rather for us with respect to our strangers in the gates. With respect to the Canadian ports, aside from St. John, New Brunswick and Halifax, Nova Scotia we may now rejoice in good coverage.

Mention should be made of the Easter service. Five years ago my first Easter service in the club saw a total attendance of two people. We rejoiced in seeing almost 150 people out on Easter this year. The largest crowd we have ever had. Though in terms of effective outreach the worship service can hardly be used as a standard it is nevertheless encouraging to see that the Spirit of God is pleased to make use of this means to come across with the Good News.

The work among immigrants from the Netherlands has started again. On a small scale as yet the Polish liner "The Batory" brings in average of about 50 Dutch immigrants monthly, most of whom do not have much contact with either God or His Kingdom. We consider this a splendid opportunity to present them with a welcome from the representative of the Kingdom, to guide them, give direction, and on behalf of the Church present them with a copy of the Good News for Modern Man. No Dutch immigrant sets foot on Canadian soil without having been greeted with and by the Word of God. In almost all instances this leaves an impression on the people. Further follow up on the local level by the pastors (who are notified by me) must help this seed to fruition.

Presided over the service of commemoration of the 25th anniversary of the liberation of the Netherlands. The cathedral was the setting. Were reminded of the significance of liberty. Service took place May 10.

Spoke before some 1200 ladies of the Christian Reformed Church at the Federation Rally of Peterborough, Ont. The enthusiastic crowd brought in an offering of \$727.56 for the work. Another reminder that it is the established church, the establishment which backs up the work of missions with prayers, concern, and hard cash. Let no one say we can do without the establishment. The backbone of many a project, if not all projects is found with the every day people, who pray and

pay. Assuredly, they shall not miss their reward.

Learned from the Seminary that I will get a summer student in Siebert Van Houten, Junior Seminarian. Am looking forward as during the summer months we can certainly use some help around this place with an average of some 40 ships in port every day.

The Banner published part of an interview by mail with Methodist Bishop Gerald Kennedy of Los Angeles, from which I quote: "The heart of the Christian gospel is the proclamation of good news. This is what the preacher is supposed to do. I do not find any less interest on the part of

the laity in preaching than was true when I began my ministry forty years ago."

The noted bishop said laymen are "fed up" with the kind of preaching they are getting, "but then, so am I. Social action becomes a very thin thing, indeed, unless it is grounded in the theology of God's revelation in the Incarnation."

Dr. Kennedy also said the new "theology of hope" is an attempt to get back to the Christian position and away from what has been "a lopsided point of view."

"Christian theology is always full of hope and it always believes in the future," he said. "I take a dim view on most of these new theological trends in general. They come and they go and the man whose faith is firmly grounded in the revelation of God in Christ has neither time nor interest for them. Whatever the present theological school seems to be, you may be sure that if you wait a little while, it will be gone and a new one will take its place."

### THE ROSE

It is only a tiny rosebud, A flower of God's design. But I cannot unfold the petals With these clumsy hands of mine.

The secret of unfolding flowers Is not known to such as I. The flower God opens so sweetly, In my hands would fade and die.

If I cannot unfold a rosebud, this flower of God's design, Then how can I think I have wisdom To unfold this life of mine?

So I'll trust in Him for His leading, Each moment of every day, And I'll look to Him for His guidance Each step of the pilgrim way.

For the pathway that lies before me, My Heavenly Father knows I'll trust Him to unfold the moments Just as He unfolds the rose.

Our teachers need our prayers. Scarboro CRC reminded us of this responsibility by printing in its church bulletin the following prayer:

### A TEACHER'S PRAYER

Help me, O God, when I go in this morning to have a smile on my face and to mean it.

Let me remember the pale gold wash of the February sun on the hills, the lark by Prairie Hollow Road, and forget how long it is until May.

Let me not think of the grammatical disasters in those papers yesterday or in those still to be graded.

Give me the strength to stand Debbie's wriggling and Sheila's whispering and Mac's blundering.

Help me to remember that Roy although he has no mind does have a soul, and Eric when he corrects me with irritating pride is also one of Your creatures.

When Linda watches Russell, looking for love and understanding, let her find at least a little of it in me. Guide my eyes with clarity and skill and knowledge.

Let me read between the lines, Father, and see each pupil not as my problem but as Your possibility.

When the sharp word flies to my lips help me temper it with a kind one.

When I am tempted to snap a reproof soften it with a gentle tone and forgive me for all the times I didn't.

Let my joy in knowledge of Your great gift shine through that they might ask me for my secret.

Let them see a flicker of Your love's flame in my eyes, and in my firmness and kindness.

Make "TEACHER" a good word on their lips. This I pray in the name of the Teacher of all mankind. AMEN.

— Donna Hosford.

## HITHER and YON

From Montreal's consistory report in the church bulletin:

Discussed at length certain aspects of the "new theology" and the relationship to the Gereformeerde Kerken in The Netherlands, also the desirability to institute some additional teaching material in order to counter the impact of the false way in which the evolution theory is generally being presented and explained in our secular schools.

Rev. P. Kranenburg just began his new charge in Delta, B.C.

From the Parsonage: We enjoy our trips into the congregation, and appreciate your warm welcome. Please do repeat your names several Sundays at the door. Thank you!

That may help if one is short of memory.

In Hebron, Whitby, Ont. church bulletin the Pastor's page deserves wider publicity:

Last week with some four hundred ministers of our denomination we met at the Christian Reformed Ministers Institute in Grand Rapids. The first surprise was in meeting our former pastor from The Hague who baptized one of our daughters. He was present as the fraternal delegate of the Gereformeerde Kerken in the Netherlands. We spoke with him at length. He told us of the changes in the church there: populations movements in the city which empties some church buildings and makes the erection of others necessary, women-officebearers, participation in the services, etc.

We listened to and spoke to astronaut William A. Anders, the lunar module pilot from the historic Apollo 8 Mission. During his introduction it took a while to read all his scientific degrees, yet the astronaut's speech was an eloquent affirmation of God's great presence and power in the universe and the life of people. So many people say that there is an antithesis between science and God, how wonderful to hear the simple confession of one who is a member of the scientific space age par excellence.

Ottewell CRC, Alta., invited senior citizens in the neighbourhood. An excellent idea: it worked out well.

Sixty senior citizens responded to our invitation to attend last Monday's fellowship night. They were thrilled and we were very happy to entertain them in our church. O yes, the Lord does give us many opportunities to manifest His mercy in our community!

Barrhead-Westlock, Alta. CRC bulletin makes us feel that so-called little things can move hearts and help a great deal.

The Society thanks all for the liberal contributions for the "Organ-Fund" collected at the successful Holland Psalms-Sing, \$25.70, plus the "spaarpotje" of two little children, \$2.18, also presented for the same fund.

The same bulletin had a special note from Ghana:

"... only one month of classes left (May 12), ... time seems to go quickly here. So far all my time in Ghana ... 10 months ... has been like a long, hot summer. Extend my greetings to the congregation. (Tell farmers to send wheat to Africa. People here can use it, and it would help get rid of the surplus there.) Cordially, Bryan Withage, Ghana.

And a saying we all should take to heart:

"Christians, like coals of fire, together glow; when they separate the flame dies down!"

Penticton (B.C.) helped the Chr. High School by a walkathon. Rev. J. Kuntz reports in P's church bulletin:

### THANK YOU

It was wonderful that so many members from Penticton sponsored me for the Walkathon of our Chr. High School. I am proud to say that I made the 20 miles. Br. Bosma and Br. Roffel will collect the money and send it to me. The Walkathon was a real success: with about 450 people we walked for more than 15,000 dollars, enough to help us out of the red for this year.

Thank you, friends, for your help, also on behalf of our Fraser Valley Christian High School.

Rev. J. Kuntz.

St. Thomas CRC bulletin tells about a congregational meeting:

"... A discussion took place about the salary of the minister and was 'excepted'. We wonder how exceptional the salary will be ... Far above the minimum?"

## TRY IT

No. 23

The crane table was a place for public worship centuries ago.

Solution No: 22:  
Egypt-Assyria (Type G air says)



# WORLD OF YOUNG WRITERS

(Co-sponsored by the Dutch Immigrant Society,  
2216 Edgewood S.E., Grand Rapids, Mich., 49506)

essays - short stories -  
drama - poetry - journalism

Editor: COR W. BARENDRECHT

1. Never use a metaphor, simile, or other figure of speech which you are used to seeing in print.
2. Never use a long word where a short one will do.
3. If it is possible to cut out a word, always cut it out.
4. Never use the passive form when you can use the active.

5. Never use a foreign phrase, a scientific word or a jargon word if you can think of an everyday English equivalent.
6. Break any of these rules sooner than say anything outright barbarous.

George Orwell.

In the last issue of World of Young Writers, I mentioned that I would like to say some things to those of you in the high school and college categories whose work was not considered for final judging.

Perhaps I can best get at it by explaining the most common shortcomings displayed by many manuscripts.

**Sloppiness:** Far too many manuscripts were submitted which contained sloppy errors. Spelling mistakes, illegible writing, errors in grammatical style, and failure to comply with contest rules were common. Any manuscript you submit to any contest must be as neat and flawless as you can make it. You may have written the best short story in the world, but if it is rife with spelling errors, the judges won't even get past the first page. This department has in past issues published rules for submitting manuscripts, rules which govern submission to any publication. Please have the courtesy to comply with these standards.

**Sermonizing:** This error was the most discouraging aspect of the whole contest, probably because it

was so prevalent. Perhaps too many writers were too conscious of this being a Christian creative writing contest. In any case, we received too many manuscripts which were incredibly bad literature. If you want to sermonize, write a sermon — don't write a poem. Many poems were submitted which were pieces of theology in rhyme (poor rhyme at that), all of which were highly unrealistic. Anyone can churn out religious drivel — even non-Christians do it because they realize there's money to be made there. Christian art may have a moral aspect to it, but Christian art does not degenerate into religious moralism. There are enough pseudo-poems dealing with Christ's death on the cross, His resurrection, sin, salvation, etc., which have no artistic merit. Let's not add to them. **Lack of originality:** We felt that many manuscripts were not evidence of the writer's own, fresh way of looking at life. I forget how many poems were written on sunsets, for instance. But I can guarantee you that after a while, any poem dealing with that theme already had two strikes against it. Remember that the more poems have been written about a certain

subject, the more difficult it is to be original. Which is, after all, one of the characteristics of genuine art.

**Poor use of language:** A number of writers apparently felt that in order to be poetic, one must use archaic language. "Thee's" and "thou's" (even addressed to a dog) were common. Overworked clichés were the rule rather than the exception. (Please see Orwell's suggestions above.) On the whole, entrees showed a general, abstract use of language. Use the concrete, not the abstract. Use the connotative, not the denotative.

**Overworked rhyme and rhythm patterns:** These too were abundant. Often, writers used awkward sentence inversions in order to maintain rhyme. Unnatural language was used to maintain rhythm. Remember that rhyme and rhythm should be servants, not masters. A good writer uses them, he doesn't let them dictate to him.

Please don't let these comments discourage you as a writer. It is true that the general calibre of the work submitted from both Canada and the U.S. was disappointing for all of the reasons suggested above (all you English teachers!). In some cases, the judges had a hard time finding enough entrees worthy of a prize.

Let the above comments be to your advantage, however. Be honest to your own experience. Above all, keep writing, and keep sending your work in. We'll try to return each submission with some constructive comments. We hope to hear from you!

Hugh Cook.

## Short Story

### Seven for the slaves

by Steven Van Sant, 15

I was a hot June day in 1857, just a week after Mr. Johnson's funeral. The Johnson children were all alone now. Their mother had died after little Joseph had been born, just three short years ago; and now their father had drowned, doing something he had thought was right. He was rescuing a slave who had fallen out of the boat he was bringing across the Ohio River.

The Johnson farm was a station on the "Underground Railroad". The farm was located on the Ohio River, about half way between Aberdeen and Manchester, Ohio. On the farms surrounding the children lived friendly Quakers, who would help the children if they needed it. So the Johnson children had decided to stay on their farm. On this day, the older children were working outside.

Jack, David, and Chad were cutting down trees for beanpoles. Sally was working in the garden, getting ready for the poles. Elizabeth was watching Daniel and Joseph.

Jack and Chad were just coming back from bringing a load of poles to Sally, when David gave a long low whistle. "Let's hurry up!" Chad said impatiently.

"No," commanded Jack, "we'll just take it slow and easy. We're almost there anyway."

Just then they came to where Dave was kneeling by a log. When he heard them he turned around and said, "Come here quick and be quiet."

The two boys quickly came forward and knelt beside Dave. "It's a slave!" gasped Jack.

"Yes, and there are two more by that tree," whispered Dave pointing to a large oak.

"What ya whispering for," Chad wanted to know.

"There might be slavehunters around," Jack explained. "And if they find these slaves we would be in trouble and so would the slaves."

"O.K.," said Chad.

"Now," Jack said, "Chad, you go and tell Sally to go into the house and start dinner, because we are as hungry as three black bears. She'll know what to do, now hurry."

With a nod, Chad turned and was off. When he reached Sally she had just come back from checking on the little children. When she saw him smiled and asked, "What are you doing back here so soon?"

"Jack said to tell you to go into the house and start dinner because we are as hungry as three black bears," Chad explained.

"Thanks for telling me," Sally replied. "Now you go and help Beth with Dan and Joe."

So while Chad went to find Beth and his little brothers, Sally went into the house and made some dinner for the three bears, which she knew meant slaves.

Meanwhile Jack and Dave were discussing where they were going to hide the slaves, and how to get them there.

"I know," said Dave, "let's hide them in the place under the grain bins."

"That's a good idea," agreed Jack, and then added, "we can put them on the bottom of the boat and cover them with poles."

"Let's get them on the boat and get them covered," said Dave. So the two boys started to work.

When the boys reached the shore by the barn, Sally was waiting for them with a large basket of food. "I thought you might like to have a picnic," she explained.

"That would be fine," replied Jack.

Just then four youngest children came running up. "What'oo got in da basket, Sally?" asked little Joe.

"I thought maybe you children would like to eat lunch under the tree by the barn," Sally told him. "Oh, goodie!" exclaimed all of the children together.

"Sally, why don't you take the little children, while Chad, Dave, and I unload the boat," said Jack.

After the boys had safely unloaded the boat and put the cargo in their hiding place, and Sally had given the slaves some food to eat; the children sat down on the grass and ate the rest of the food. Jack had decided it would be best to get the slaves on their way that very night, so he said, "Dave and I are going up to the Perry's on the road to Manchester. Mr. Perry asked me yesterday if I had some grain and hay to sell, and if I did I was to bring it to his house today. We can take your three bags of black cotton scraps to Mrs. Perry at the same time."

"That would be great!" exclaimed Sally.

"Then it's all settled," said Jack, "Dave, Chad, and I will load the wagon now, and then Dave and I can get an early start."

So the three boys quickly loaded the wagon and hid the slaves as well as they could. When they were finished Sally came running out of the house and said to Jack, "I'll keep supper hot for you, because I expect it will be late when you get back."

"That will be fine, Sally, and don't you worry one little bit," Jack replied. "Bye."

"Yes, good-bye," all the children shouted.

They were on their way. After they had ridden for a short while Dave asked, "What are you going to do if a slavehunter stops us?"

"I'll just tell him that we are bringing grain and hay to a neighbor, who is in need," said Jack. Then he added, "I just hope we don't meet any."

From then on the boys were silent, and Jack's wish came true, they did not meet anyone on the road. It was about six o'clock when they reached the Perry's. Mr. Perry came out of the barn to meet them when he heard the wagon stop. "I see thee has brought the grain and straw I was in need of," he said.

"Yes," replied Jack, "and we brought three bags of black cotton scraps for your wife."

At those words Mr. Perry look-

ed up in surprise and exclaimed, "I am sure she will like that, and now we must hurry and get everything unloaded."

After they had everything unloaded the boys told Mr. Perry, that they would like their farm to stay as an "Underground Railroad Station". Mr. Perry said he thought that it might be too dangerous for them as children.

At this Jack burst out, "That is just it, Mr. Perry, what slavehunter would think a bunch of children would run a station?"

"Alright," Mr. Perry finally agreed, "on one condition, that thee will try it for a while, but if it does not work, thee will quit."

The boys agreed and Mr. Perry paid them for the grain and hay. The boys then left for home. It was about eight o'clock when they reached home, and it was an excited Sally who met them at the door, "Did it go alright?" she asked.

"Everything went fine," Jack assured her. "Mr. Perry said he would send them on soon."

"Our farm is going to stay as a station," Dave added.

"That's wonderful!" Sally exclaimed, and then added, "Now you must come in and have something to eat, for I know you must be starved."

"Yes," Jack agreed, "and I just know we are going to make out fine."

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REV. G. VAN GRONINGEN, Ph.D.

On August 15, 1970 Rev. G. Van Groningen, one of the co-editors of the symposium on the Interpretation of the Holy Scriptures (published by Baker Book House) will receive his Ph.D. degree at the Melbourne University in Australia.

## PREPARING THE MANUSCRIPT

Type (if possible) or write legibly, on 8 1/2 x 11 inch paper. Double space (except poetry); use only 1 side of numbered pages. Enclose a cover sheet, stating: Name, address, Title of work, school grade or level, or profession and age.

Maximum Length of Entries	
Poetry	20-25 lines
Short Stories	1500 words
Essays	1500 words
Drama	2000 words
Journalism	1500 words

Send all works to:  
"World of Young Writers",  
Calvinist-Contact,  
P.O. Box 312, Station B,  
Hamilton 22, Ont., Canada



## From the Mailbox

### THE CHURCH SERVICE

Dear Sir:

I wish to respond briefly to several issues raised by Dr. Edwin Palmer in his recent article, "The Church Service," reprinted in Calvinist-Contact of May 21/70.

First, in his attempt to de-emphasize the "liturgical trappings," Dr. Palmer writes ambiguously and almost poses a dichotomy between preaching and liturgy itself. Regardless of whether this dualism is intended in this article, it is a very prevalent and totally false one. We must realize that every activity in worship is part of the liturgy — including the proclamation of God's Word. Thus, the "high" Anglican worship service is no more liturgical than a "low" service of a Dutch immigrant denomination. Or, the use of extemporaneous prayer is just as liturgical as the use of litanies, collects, and the eucharistic prayer.

This dichotomy, if adhered to, can function disastrously in the worship life of the church. Some difficult questions may then receive wrong answers. For example: Is preaching of the Word the essence of church worship? Part of the reformation churches' heritage is exactly a struggle with this issue. Today, many of these churches present an ambiguous witness in their worship life: they affirm the principle (i.e. dogma) of Word and Sacrament and simultaneously affirm the principle (i.e. pragmatic practice) of emphasizing didactic worship services or long sermons.

Granted, there are abuses of liturgical actions and there are doubtlessly situations in which ritual has completely replaced true Christian liturgy. Many of Dr. Palmer's suggestions and warnings are timely and well taken. But let us understand that liturgy is a many-sided activity in which preaching and "trappings" must find their proper places.

Dr. Palmer makes some judgments, however, which are quite drastic. To say that "One of the prime troubles of many churchgoers . . . is that those who seek new Sundays services have never been turned on by the Holy Spirit" is to make an evaluation with much responsibility. It is so easy to judge those who "after a good worship service" are "restless in church."

As a Christian in a "restless" pew, I question this judgmental attitude of Dr. Palmer. It isn't always a simplistic situation of "they have not really tried what the church is all about." It is just because I have tried Christianity and attempt to follow its distinctive life-style that I object to some of the institutionalized worship patterns of some churches.

It is because I study God's Word that I try to obey what Amos, Paul, etc., transmit about God's demands for worship — and then often face the objections of traditions. It is exactly the Holy Spirit who drives me to object to "traditional hymns" such as Jesus Lover of My Soul, and to undisciplined congregational prayers in which the minister acts more like a preacher than a liturgete. It is because I cannot separate fellowship with God from His Word's teaching that I clamor for a fully eucharistic worship service, with both preaching and communion.

Let us all fully understand what "liturgy" means — on Sunday, but also during the rest of the week. And let us help each other, not by hasty or simplistic judgments, but by obeying the Word of God which calls us to a dynamic way of life, one which is often at odds with the "traditions of men," and at times also with the traditions of the institutionalized church.

Bert Polman.

## REPLY

Dear Mr. Editor,

Mr. Polman makes some worthwhile observations, such as that there should be no dichotomy between preaching and liturgy. He is right. Preaching is liturgical and it is good to have a liturgy that is meaningful and Biblical.

However, the main thesis of my article was not to oppose liturgy, but to oppose the trend in the church of deemphasizing the preachings of the Word of God and replacing it with non-preaching liturgical trappings and gimmicks of movies, discussions, cantatas, dramas, candles and the like.

The strength of the church of Jesus Christ is not going to be found in ritualism. It is going to be found in the solid exposition of the inerrant Word of God and the inward working of the Holy Spirit. The church that has a strong teaching ministry and that is filled with the Holy Spirit will long endure. The Word and the Spirit. They alone will meet the needs of the restless church.

Edwin H. Palmer.

★

## THE DUTCH IN C.C.

Dear Editor,

As a reader of "Calvinist-Contact", I would urgently suggest that you arrange all the Dutch articles, advertisements etc., entirely on one sheet, for us to take out, so that we can hand the balance over to our only English speaking friends and neighbours, and this I feel is our Christian duty, and I am sure that you will find a sharp rise in your membership in the near future.

Yours in Christ,  
Mrs. S. J. Riemersma.

We will do that. It may be a small but important improvement. We wish Mrs. Riemersma's prediction will be right and that we will find a sharp rise in subscriptions. We need them! From now on pages 1, 2, 3, 4 and 9, 10, 11, 12 will be in English, pages 5, 6, 7, 8 will be in Dutch, so you can pull the Dutch out, if so desired.

Editor.



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**Calvinist-Contact**  
Box 312, Station B,  
Hamilton, Ont.

We are pleased to announce that the Lord has richly blessed us with the birth of our son

**MARVIN JOHN**  
Andrew & Hazel Siderius  
(nee Koops).

June 30, 1970.  
R.R. # 2, Brampton, Ont.

With thanks to the Lord we are happy to announce the arrival of our adopted son:

**EDWARD DANIEL**  
Born on April 30, 1970.  
Dane and Henny Bonsma.  
657 Wallace St. S.,  
Listowel, Ont.

With joy and gratitude to the Lord we announce the birth of our son

**BRIAN WAYNE**  
A brother for Kenneth.  
Born June 25, 1970.  
Harry & Joanne Boessenkool.  
10334 - 151 Street,  
Edmonton, Alberta.

"O give thanks unto the Lord, for He is good: for His mercy endureth for ever."

On June 26, 1970 we received our son and brother

**IAN MARK**  
George and Ann Eygenraam.  
Robert.  
Judy.  
David.  
Irene.  
Michael.

223 Jones Rd.,  
Fruitland, Ont.

Rejoice with us!

The Lord, the Giver of every good and perfect gift, on June 29, 1970, once again entrusted into our care a daughter

**ANITA JAYNE**  
to teach to walk in His way.  
A sister for Nathan and Pauline.  
Max & Jeanne Lise  
(nee Alblas).

546 Dolbee S.E.  
Grand Rapids, Michigan.

With thanks to God, who has made all things wonderfully well, we gratefully announce the arrival of a daughter

**JANINE JOY**  
A sister for Robbie and Anita.  
Born June 28, 1970.  
Martin & Helen Boomsma  
(nee Hoekman).

42 Byron St.,  
Georgetown, Ont.

"O God, how wonderful Thou art."

With gratitude to God we are happy to announce the birth of our daughter

**MARY ANN LUBERTA**  
A sister for Peter Jan.  
John & Lammie Kwantes,  
nee Klompmaaker.

June 14, 1970.  
75 Morgan Ave.,  
Streetsville, Ont.

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Mr. & Mrs. R. J. Romkema of Toronto, Ont. wish to announce the marriage of their daughter

**CHRISTINE**  
to  
**Mr. HENDRIK AAY**  
son of Mr. & Mrs. C. Aay of Oshawa, Ont. on July 18, 1970 at 3 p.m. in the Second Christian Reformed Church of Toronto.

Rev. D. N. Habermehl officiating.

Mrs. and Mrs. Harm John Vaandering are happy to announce the forthcoming marriage of their daughter

**ELISABETH MARIA  
VANDERWEL**  
to  
**Mr. MAX MEIJER**  
The ceremony will take place on July 24th, 1970 at 7 o'clock in the Chr. Ref. Church, Brantford, Ont.

Rev. R. Praamsma officiating.  
Future address:  
74 Rymal Road East,  
Hamilton, Ont.

Mr. and Mrs. L. Post of Cherterville, Ont. wish to announce the forthcoming marriage of their daughter

**ANNE**  
to  
**Mr. DURK BYLSMA**  
son of Mr. and Mrs. C. Bylsma of Iroquois, Ont.

The wedding will take place D.V. on Saturday, July 25, 1970 at 2:00 p.m. at the Chr. Ref. Church of Williamsburg.

Rev. John De Pater officiating.  
Future address:  
R.R. 2 Iroquois, Ont.

Mr. and Mrs. Geert Bosma of Picton, Ontario are pleased to announce the forthcoming marriage of their eldest daughter

**TINA AUDREY**  
to  
**Mr. HANK HIDDINK**  
son of Mr. and Mrs. John Hiddink of Bloomfield, Ontario, on Saturday, July 25, 1970, at 1:30 o'clock p.m. in the Bethany Chr. Ref. Church of Bloomfield, Ontario.

Rev. Peter Breedveld officiating.  
Future address:  
R.R. # 3, Picton, Ont.

Mr. & Mrs. Henry Rumph of R.R. 2, Moorefield, Ont. wish to announce the marriage of their daughter

**MARY**  
to  
**JOHN DE WEERD**  
son of Mr. and Mrs. J. DeWeerd of R.R. 2, Alma, Ont.

The wedding will take place D.V. on Friday, July 31st, 1970, at 7 p.m. in the Drayton Chr. Ref. Church.

Rev. H. Lunshof officiating.  
Future address:  
R.R. 2, Alma, Ont.

Mr. & Mrs. Henry Eisen of 4641 Straume Ave., Terrace, B.C. are pleased to announce the forthcoming marriage of their daughter

**GRACE**  
to  
**Mr. BILL VAN BELLE**  
son of Mr. & Mrs. W. Van Belle of R.R. 6, Bowmanville, Ont., D.V. on Friday, August 14, 1970 at 7 o'clock P.M. in the Rehoboth Chr. Ref. Church, Bowmanville, Ont.

Rev. J. Nutma of Bowmanville officiating.  
Mailing address: R.R. 6, Bowmanville, Ont.

Langs deze weg bedanken wij alle familieleden en vrienden die ons 40-jarig huwelijksfeest tot een onvergetelijke wag maakten.

Bovenal danken we onze Hemelse Vader, die ons steeds gezegend heeft.

**Mr. & Mrs. G. J. Lammers.**  
199 Robinson St.,  
Hamilton, Ont.

Echten 1925 Delta 1970

We are happy and thankful to announce the 45th wedding anniversary of our dear parents and grandparents

**OBBE BOUMA**  
and  
**HINKE BOUMA, nee NAUTA**  
on August 1, 1970.

Wilma Bouma,  
New Westminster, B.C.  
John & Marilyn Bouma,  
Quemuel, B.C.  
Betty & Pete Groen,  
Everson, Wash.  
Henrietta & Nick Bevandick,  
Richmond, B.C.  
And 13 grandchildren.

An open house will be held on August 1, 1970 from 2:30 P.M. till 5 P.M. at 10929 Trunk Road, Delta, B.C.

Zo de Here wil hopen wij met onze ouders en grootouders

**GERRIT STOFFELSEN**  
en  
**GERRITJE STOFFELSEN—  
PLUIMERS**  
op zaterdag 18 juli 1970 te herdenken dat zij 40 jaar geleden in het huwelijk werden verbonden.

Dat zij nog vele jaren voor elkaar en voor ons allemaal gespaard mogen blijven, is de wens van hun dankbare kinderen.

Gerry en Clara Stoffelsen.  
Henk en Dorothy Ridder.  
Dick en Elly Stoffelsen.  
Art en Marion Stoffelsen.  
Walt en Dorothy Stoffelsen.  
John en Marg Stoffelsen.  
Tom en Sinda Stoffelsen.  
Gerard en Ann Slootweg.  
Harry.  
Steve.

en 18 kleinkinderen.

10 Herbert St.,  
Brantford, Ont.

Through God's goodness and mercy we hope to celebrate the 40th wedding anniversary of our parents

**JAN KROEZEN**  
and  
**ALEIDA KROEZEN—SCHOLING**  
on August 3, 1970.

That the Lord may bless and keep them is the wish of their 4 thankful children and 17 grandchildren:

Arie & Gretha Van Helden.  
John & Jane Kroezen.  
Gary & Ria Kroezen.  
Steward & Libby Andringa.

Open house: Reception 7.30 until 11 o'clock in the basement of the Christian Reformed Church, 7th line, Georgetown, Ont.

1935 — 1970

On July 19, 1970, the Lord willing, we hope to celebrate with our dear parents and grandparents (who are here in Canada for a trip)

**DOUWE HARINGA**  
and  
**LUTSKE HARINGA,**  
nee **HEERINGA**  
the occasion of their 35th wedding anniversary.

As children we would like to wish them a pleasant stay in Canada and God's blessing in the years to come.

Burlington, Ont.:  
Audrey & Fred VanderVelde,  
Edward,  
Lucinde.  
Whitby, Ont.:  
Herman & Trix Haringa,  
David,  
Sandra,  
Lucy.

Leeuwarden, Friesland:  
(Also here for a trip)  
Anneke & Wiebe Bakker,  
Lucinda.  
Hamilton, Ont.:  
Elizabeth Haringa,  
Hennie Haringa.

2389 St. Frances Drive,  
Burlington, Ont.

On August 1st, 1970, the Lord willing, we hope to celebrate with our parents

**PIETER KOEL**  
and  
**JEANNE KOEL,**  
nee **VAN DELFT**  
the occasion of their thirty-fifth wedding anniversary.

Neil & Lois Koel,  
Port Alberni, B.C.  
Curtis,  
Blair.  
Margaret & Paul Postma,  
Victoria, B.C.

Peter.  
Darren.  
Monica.

Peter & Patricia Koel,  
Prince George, B.C.  
Rita & Ben Van Dyk,  
Victoria, B.C.

Victoria, B.C.

On July 18th, 1970, the Lord willing, we hope to celebrate with our dear parents and grandparents

**TEUNIS VAN MANEN**  
and  
**TJETJE VAN MANEN**  
(VAN KALSBECK)  
the occasion of their 35th wedding anniversary.

It is our prayer that God may continue to bless them for each other and for us for many years to come.

Wilma and John.  
Evelyn and George.  
Ena and Otto.  
Peter.  
Hans and Sadie.  
Mary and Lammert.  
John.  
Theo.

And 9 grandchildren.  
Rexdale, Ontario.

The Lord willing, on July 16th, 1970 we hope to remember with our parents,

**HERMAN C. OUSSOREN**  
and  
**ANNA W. OUSSOREN**  
(nee **BROUWER**)  
the occasion of their 30th wedding anniversary.

We, the children, are grateful to the Lord for his abiding faithfulness and pray that they may have years of health and happiness together.

Jacqueline and Menno van Harten,  
Guelph, Ont.  
Tini and Pete Smit,  
Agincoourt, Ont.  
Joanne Oussoren,  
Sarnia, Ont.  
Keith and Frances Oussoren,  
Mishawaka, Ind.  
Anne and Martin Mol,  
Don Mills, Ont.  
Harry Oussoren,  
Toronto, Ont.  
and 1 grandchild.

38 Bartley Drive,  
Toronto 375, Ont.

1945 June 28 1970

Grateful to the Lord we celebrated the 25th wedding anniversary of our parents

**ATE SMID**  
and  
**SIETSKE SMID, nee DE JONG**

That the Lord may continue to bless them for each other and for us is the wish of their children,

Douwe,  
Elsie,  
Emo,  
Martha,  
Dagmar.

725 - 18 St. A. North,  
Lethbridge, Alberta.

Na een kortstondige ziekte is in Jezus ontslapen onze innig geliefde man, vader en grootvader

**WILLEM SENNEMA,**  
op de leeftijd van 73 jaar.  
Groningen, 12 juni 1970.

K. Sennema—  
Van Henten.  
Blenheim (Ont.):  
E. J. Sennema.  
W. Sennema—  
Van Faassen.  
East Brunswick  
(New Jersey):  
E. Westerhoek—  
Sennema.  
W. Westerhoek.  
Forestville (Austr.):  
J. J. Sennema.  
N. Sennema—  
McGregor.  
Hamilton (Ont.):  
W. Sennema.  
N. Sennema—Polman.  
en kleinkinderen.

"Leer mij Uw weg, o Heer, te volgen elke morgen. U altijd achterna, en 't oog op U gericht.  
Dan wijkt de bange vrees voor zonden en voor zorgen.  
En wandel ik vol moed in 't vrolijkst Levenslicht."

In the twinkling of an eye the Lord took home our beloved husband, dad and opa

**SIEBRAND (SIDNEY)  
WIERSEMA,**  
at the age of 65 years.  
1 Cor. 15:51-57.  
Calgary, June 26, 1970.

His wife  
**M. C. Wiersema—**  
Hamstra,  
713 - 7 Ave. N.E.  
Oostwold, Gr., Holland:  
J. J. Wiersema.  
H. Wiersema—  
Veldstra.  
Calgary, Alta.:  
G. H. Poelstra—  
Wiersema.  
H. Poelstra.  
Warnsveld, Geld.,  
Holland:  
G. H. Foget—  
Wiersema.  
B. Foget.  
Hamilton, Ont.:  
H. Peters—Wiersema.  
B. Peters.  
Calgary, Alta.:  
H. Wiersema.  
Calgary, Alta.:  
B. I. Dalstra—  
Wiersema.  
F. Dalstra.  
Calgary, Alta.:  
G. K. Pasveer—  
Wiersema.  
H. Pasveer.  
and 25 grandchildren.

Funeral service was held on Tuesday, June 30th, 1970 in Calgary, Alta.

Op 26 juni 1970 werd van ons weggelaten onze geliefde man, vader en grootvader

**MARTIN WESTERHOF,**  
in de ouderdom van bijna 74 jaar.

De Here nam hem, naar wij geloven mogen, tot Zich in de Hemel der Heerlijkheid.

Temidden der droefheid is ons deze wetenschap tot rijke troost.

Pitt Meadows, B.C.:  
Alberdina (Gjeltema) Westerhof.  
Lammert — Joan Westerhof.  
Abbotsford, B.C.:  
Jack & Grace Notenbomer.  
Bob & Dina Wester.  
Betty Westerhof.  
Haney, B.C.:  
Bill & Tryntje Westerhof.  
Eef & Gretha Westerhof.  
Eddie & Karen Westerhof.  
Terrace, B.C.:  
Webb & Meta Westerhof.  
New Westminster, B.C.:  
Walter & Sylvia Verwoerd.  
Ladner, B.C.:  
John & Claire Westerhof.  
en 38 kleinkinderen.

Gen. Del.,  
Pitt Meadows, B.C.

De kerkeraad van de Free Christian Reformed Church te Pitt Meadows, B.C. stelt U in kennis van het overlijden van haar oud-ouderling

**br. MARTIN WESTERHOF,**  
op de leeftijd van 73 jaar.

Met dankbaarheid gedenken wij de arbeid die hij een aantal jaren in onze gemeente heeft verricht in het ambt van ouderling.

Namens de kerkeraad:  
Rev. C. Pronk, praeses.  
A. Alderliesten, scriba.

Pitt Meadows, B.C.,  
June 26, 1970.

Op 4 July 1970 nam God tot Zich onze lieve man, vader en grootvader:

**AREND NOORDHOF,**  
echtgenoot van Emma Antiena Venema, op de leeftijd van bijna 73 jaar.

"Zalig zijn de doden die in den Heere sterven."

Gezang 27:2.

Zijn bedroefde echtgenoot:  
Mrs. E. A. Noordhof.  
Kinderen:  
Jan en Cathrien Noordhof.  
Lucas en Els Noordhof.  
en 8 kleinkinderen.

Strathroy, Ont., 4 juli 1970

**HOUSEKEEPER WANTED**  
in a motherless home. Two girls ages 4 to 7. South Western Ontario. John Braaksma, R.R. 1, Camlachie, Ont.

Dame, 48 jaar, zoekt plaatsing als  
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Voorkeur stad of dorp. Schrijf onder # 2272, aan Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

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with machines, stock, supplies, 4 bedroom, 2 storey modern home, basement, nearly new gas furnace, and work shop on a double lot in town of Seaford, all for \$25,000, with \$10,000 down.  
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Dublin: 345-2465  
**H. Keith Ltd., Realtor**  
924 Dundas Street East,  
LONDON, ONTARIO 672-3333

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**Price Reduced**  
Price reduced on this good broiler plant, Stratford area, with very reasonable down payment. Glad to tell you, show you, if you're seriously interested. (Substantial property, substantial quota — 29,000.)

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Salesman for K. W. Colquhoun Limited, Clinton, Ont.

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in the City of  
**NIAGARA FALLS**  
Going Concern fully equipped plus 3 room modern living quarters fully furnished.  
Owner retiring and wants to travel. Asking \$25,000 with excellent terms. Call or write Albert De Jonge Real Estate, 685-4274. Evenings 682-1480.

**ALBERT DE JONGE — REALTOR**  
39 Geneva St., St. Catharines, Ont. — 685-4274



# On Pentecostalism

## I. BETWEEN YES AND NO.

Again Pentecostalism draws the attention.

Again — the same happened before in North America (since 1892), in Wales (1902-1905), in Germany (1907-1908), in the Netherlands (ca. 1908), in Norway and in other parts of the world (there are Pentecostals in the East of Europe).

They were and they are not a united movement; they live and work in and between the different churches, and the many churches they founded in the United States are often opposed to each other.

Elmer T. Clark writes in his book "The small sects in America" on A. J. Tomlinson, the founder and overseer of the Church of God, one of the first American Pentecostal churches. "Most of the churches raised up (since about 1906) were the direct or indirect creations of A. J. Tomlinson. But divisions occurred in many places and the Church of God split into numerous independent groups. This was due to the individualistic nature of the doctrines preached, the rivalry of various leaders for power, and the insistence on the part of Tomlinson that he exercised authority as general overseer by virtue of his work and divine commission." The tens of different Pentecostal churches which existed and exist often over against each other since that time and often show very peculiar habits are listed and discussed in the book of Clark. (pp. 101-124)

Now again, in the sixties and the beginning seventies of our century Pentecostalism draws the attention and wins adherents, also in Reformed circles; the transition of prof. Schep of Australia (formerly in Assen, the Netherlands) is a striking example.

### Enthusiastic support.

It is quite understandable that this movement gets an enthusiastic support from several quarters.

Our time is materialistic in the extreme — this movement claims to be Spirit-filled to the extreme.

Our time is notorious for the 'comfortable pews' in many churches — this movement claims to exhort its members incessantly to stand up, stand up for Jesus, with movements both of heart and body.

Our time stresses the power of science — this movement stresses the power of miracles, and, ac-

cording to an old expression, miracles are the most beloved child of faith.

Our time is sceptical and critical of the Bible — this movement is enthusiastic and even outdoes the inspiration of the Bible by the speaking in tongues.

When dr. G. A. Wumkes in 1917 described the Pentecostalism of that time in the Netherlands, he referred to the fact that "throughout the ages always a nostalgia has been present in the Christian Church for the first, shining, rejoicing beginning. In the midst of a worldly, formalistic Christianity there were always hands stretched out toward the old mother Jerusalem with her soulful eyes and sunny face."

And Rev. H. Bakker of Amsterdam wrote in the same vein: "We hear in Pentecostalism a complaint which the church should heed. Sometimes it is so cold and dead and worldly in the congregation of the Lord. Where is the holy enthusiasm that moves the church in our days?" (Stroomingen en sekten van onze tijd, 1924, 6e druk 1947, p. 247.)

It is remarkable that neither dr. Wumkes, nor Rev. Bakker (both ministers in the Hervormde Kerk) did support Pentecostalism. But their words voice the opinion of many who support this movement in its present-day several forms with their sympathy or participation, because they find here a supply for the things in which the church is lacking.

### Disappointing reports.

On the other hand, however, it can not be denied that also disappointing reports have been delivered by persons who first shared with all their heart the experiences of Pentecostalism, and after a hard inward struggle escaped from it.

In his well-known book on Sects and Cults Truth and Error (Waarheid en Dwaling, enkele secten en bewegingen) Rev. A. B. W. M. Kok mentions the name of Arie Kok, the first missionary to Russia of the Pentecostal group in Amsterdam in the first quarter of our century. I have known Arie Kok personally, he was a guest in my house about twenty years ago. He was a very gentle christian, and he spoke only exceptionally of the many years when he had been a Pentecostal. But he considered those years as years

of a great error and he told me that bitter experiences had opened his eyes for it. He had been for a long time in Russia and China and, back in the old country, he more than once said to me: "You don't know how rich you are here with the plain and simple preaching of the Word of God."

The same experiences of disappointment after an initial enthusiasm have been reported by the German ministers Dallmeyer and Reghely.

Heinrich Dallmeyer (1870-1925) promoted the coming of two Norwegian girls to Hamburg and these girls spoke in tongues (1907); after a hard inward struggle Dallmeyer broke completely with this movement and he even wrote these words: "In my view the movement of tongues is from the beginning to the end a movement of lies and deceit. It is clear to me that these men are either untruthful or they walk in such a thick mist of hell that they cannot see their hand before their face."

Also Rev. Reghely, first a warm Pentecostalist, wrote in the same time (1911) to a former fellow-worker: "I cannot deny any more that I have become aware of two facts: 1. The things which we have greeted with praises as gifts of the Spirit are 99 percent subject to all human error, mostly sick and sickening. 2. My own illness in the Spring of this year has been occasioned by the exciting Pentecostal meetings." Pastor Reghely died on May 6, 1912, at the age of 45. (These quotations are to be found in E. Von Eicken, Heiliger Geist, Menschengest, Schwarmgeist, 1964, pp. 30, 66, 87.)

In the same time (15 Sept. 1909) the Declaration of Berlin was issued by the German Fellowship Movement (Deutsche Gemeinschaftsbewegung). This Fellowship movement was a movement of Bible-believing Christians, more or the less Pietistic in origin (Erweckungsbewegung) and it received Pentecostalism with gladness, as a sister receives a sister. But after only a short time it showed its disappointment with the excesses of Pentecostalism and in the Declaration of Berlin it denounced it in no uncertain terms.

After that time the Fellowship Movement and Pentecostalism in Germany went different and separate ways.

Also in this last decade of Neo-Pentecostalism the reports of persons who shared its experiences are not always favorable.

The well-known international evangelist dr. Kurt Koch wrote a brochure under the title: The strife of tongues. In this brochure he tells us of his experiences with Pentecostals in several countries of the world during the last decade. From the many cases which he mentions I take the three following:

On page 17:

"A student in a teachers' college told me his story. He had been invited to a conference of the Pentecostal Church in Ireland by his friends. The message at this conference had the usual slant: only the person who has spoken in tongues has been baptized by the Holy Spirit. The student prayed for this gift. Some days later one of the main speakers laid his hands on him. He experienced a warm sensation going through himself and he began to speak in tongues. He had no idea what he was really praying at the time, but he felt his emotions being stirred up.

What was the outcome of this?

After a few weeks the student no longer had any desire to read his Bible or to pray, and his original assurance of salvation disappeared. The student confessed to me that through the gift of tongues he had lost everything that by the grace of God he had previously received — the assurance of sins forgiven and his peace with God. It was only after he had denounced this experience which he had in Ireland that he received these things back."

On page 28:

"In Leicester a young man reported the following. He and his

friend had been believers for some years when one day they were invited to the meeting of a tongue-speaking group. The atmosphere of the meeting got a hold on them and afterwards they prayed for the second blessing and the baptism of the Holy Spirit. After intensive prayer it was as if something hot came over them. They felt excited inside. For a few weeks they revelled in this new experience, but slowly these waves of feelings abated. The man who told me this noticed that he had lost all desire to read the Bible and to pray. He examined his experience in the light of the Scriptures and realized that it was not of God. He repented and denounced it. With that he got back his original assurance and peace with God. His friend on the other hand continued to speak in these tongues, and it destroyed him. Today he will not even consider the idea of going on further as a christian."

On page 32:

"It was a great joy to meet Peter Marrow in Brighton. He is the minister of an Anglican church and is well-known for the fact that he has an alive church. While I was taking services at his church, I was told the following story. A few real christians heard a lot about the "second blessing" and reached out for it in prayer. After they had prayed constantly for some weeks, something strange came over them which they recognized as not being good. Consequently they had nothing more to do with it and they told their minister that this was not the way for them. The people had sensed the error in the tongues movement through their healthy Scriptural outlook."

In this article I asked your attention for voices pro and con.

In some following articles we will consider history and character of this movement.

• Louis Praamsma.

## Good Books

are your reward if you send us a new subscription to Calvinist-Contact (provided the subscription fee is enclosed).

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WM. R. RANG: THE STOWAWAY (for boys); THE GUN, by JOHN VRIESINGA & THE FLASHLIGHT, by JEAN G. FISHER. (These are two booklets for children, but are given together as a premium for ONE subscription.)

While for bringing in TWO subscribers we have: STRAIGHT DOWN THE CROOKED LANE, by F. H. ARNOLD; WORLD AFLAME, by Dr. BILLY GRAHAM; LEAST OF ALL SAINTS, by GRACE IRWIN.

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Bijvoorbeeld (voor één abonnee): M. DE JONG en WIM ZAAL: BILDERDIJK; Dr. C. N. IMPETA: KERKELIJKE KAART VAN NEDERLAND; A. DOF: ARIE EN KATRIEN IN CANADA; J. OVERDUIN: HEL EN HEMEL IN DACHAU; M. E. VOILA: DE WELEERWAARDE HEER; MOEILIJKE KINDEREN; OKKE JAGER: DE HUMOR IN DE BIJBEL; ANNE DE VRIES: DE ILLEGALE WERKER; PROF. BAVINCK: HET RAADSEL VAN ONS LEVEN; V. D. STEEN: SPIONNAGE IN DE TWEEDE WERELDOORLOG; OOMS: DAGGELDERS; LAATMAN: SLOEBERKE SLOB; BAARDMAN: GROOT ALARM; MONS: PA BAKKER; PEELLEN: T BEGON ONDER MELKENSTIJD.

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Mr. Wagenaar announces the formation of Alpine Drywall and Plastering (Manitoba) Ltd. and will serve as president of the new firm.

Alpine Drywall has also acquired an interest in Advance Roofing Ltd. of Winnipeg.

President and manager of Advance Roofing, and manager of Alpine Drywall and Plastering (Manitoba) Ltd. is Mr. Bert Polet, who has had an extensive background in the Manitoba construction industry in lathing, drywall and roofing, since coming to Canada from Holland in 1949.

Appointed quantity surveyor for the two Manitoba firms is Mr. Hugh Nordquist, who has been associated with the construction industry since 1956, specializing in custom metal fabrication, pre-engineered steel buildings and insulated metal wall panels.



Bert Polet



Hugh Nordquist

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This is the title of a brochure published by the Christian Marriage Contact Bureau, and is free for the asking. Write to C.M.C.B., Box 154, Station R, Toronto 17, Ontario. The C.M.C.B. is not a business enterprise — it wishes to be a service organization only. It was established by a small number of Christian Reformed people who felt that they should do something to express the compassion of Christ to those who have not found or who have lost their partner. Among the boardmembers and advisors of this organization are psychologists, psychiatrists, social workers, lawyers and ministers; and all those connected with the C.M.C.B. have committed themselves to the strictest secrecy.

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